

The LUTHERAN



DP PASTOR IN TRAINING

Thirty pastors from DP camps have trained for service in United Lutheran parishes

Vol. 33, No. 1

OCTOBER 4, 1950

5 CENTS

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1950/
31

Milking a Cow for CHEY

A LAYMAN from a near-by town had called saying he and another layman would be making certain visits in our congregation on behalf of the Christian Higher Education Year appeal.

It was late afternoon when we pulled away from the parsonage in the direction of the CHEY prospect. Eight miles out of town we pulled up in front of the century-old farmhouse.

We had expected the two women—both above 80 years of age—to be home. They seldom left the place, except to go to town on Saturday or to church on Sunday.

A knock on the door brought no answer. Leaving the two laymen on the porch I made my way through the ancient boxwoods and around the house.

Miss Carrie Lee was on the back porch. "Hello, Pastor," she said.

"Good afternoon," I replied, and suggested that she go to the front door and let in the laymen while I located her sister.

I found Miss Magdalena at the barn feeding the two mules and about ready to milk the cow. "Could you go to the house and talk to some men about Christian higher education?" I anxiously asked.

"I reckon I could, Pastor," she replied. "But I can't milk this cow after dark."

"You give me the bucket and go talk to the gentlemen," I suggested dubiously looking at the long-horned Jersey munching the hay.

"You can't milk, Pastor?" Magdalena questioned.

"Give me that bucket and you go talk to those men. I'll show you."

I hadn't milked in 20 years, but I made it. Between a prayer that the Jersey would stand still, and one that the Lord would touch the hearts of the dear sisters for CHEY, I wondered about the conversation in the living-room of the farmhouse.

My prayers were answered. When I got to the living-room the laymen looked encouraged and the elderly sisters seemed pleased they were going to have a part in a great work of the church.

Half an hour later when the laymen and I got in the car and started back to town I remembered that Miss Magdalena was right. The cow would have been milked after dark. The CHEY pledge card of \$300 was signed by the light of a lamp.

ROSCOE BROWN FISHER



The LUTHERAN

News Magazine of the United Lutheran Church in America

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Change of Address and Renewal Orders

Send all changes of address and renewal orders to The LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa. On changes of address please include reprint of old address or an exact copy of that stenciled address, together with your new address.

Subscription Price, \$2.50 a Year. Copyright, 1950, by United Lutheran Publication House Printed in U.S.A.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1879

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COVER PICTURE. Pastor Zanis Kristbergs came to America as a DP immigrant, spent three months with Dr. Paul M. Kinports in St. Matthew's Church, Charleston, S. C., where he studied methods of American church work. He has become pastor of Latvian groups in Scott, Indianola, and Greenwood, Mississippi.

There are now 38 DP pastors under the direction of the ULC Board of American Missions, either in training for American ministry or already serving in congregations.

THE CHURCH IN THE NEWS

CHEY will reach goal this week

When United Lutherans get final reports on the Christian Higher Education Year appeal at the Des Moines convention this week, they will undoubtedly learn that the \$6 million goal has been reached. This is the opinion of leaders in the CHEY appeal.

A round-up of all synods was underway in late September to bring in last-hour contributions before the convention report is made on Oct. 7. On Sept. 25 the total pledged or paid was \$5,906,435.

The Illinois Synod reached its \$272,000 goal last month, the 15th synod to secure its full quota. Slovak Zion and Icelandic synods, which had not made much CHEY progress until late summer, were stepping up their efforts.

Seminaries and colleges supported by synods which have exceeded their CHEY quotas will get more than 100 per cent of the amounts scheduled for them. Other seminaries and colleges will be short of 100 per cent, even though the \$6 million total is secured, unless their supporting synods can reach their CHEY goals before the appeal is completed at the end of 1951.

Hamma Divinity School and Southern Seminary are among institutions already assured of more than 100 per cent of their CHEY allotments. Lenoir Rhyne, Newberry, Roanoke, and Wittenberg colleges seem certain to receive more than their full quotas.

Oppose graduate seminary

From the ULC Board of Education to the convention in Des Moines this week will come a plan for a postgraduate theological seminary. It is proposed that the new school be financed jointly by the

Pastors get trip to Des Moines

Scores of congregations, especially in the Midwest, had decided this week to pay expenses of their pastors to be visitors at the United Lutheran Church convention in Des Moines. Of 3,832 clergymen in the ULC, 300 (and an equal number of laymen) are elected delegates. Others are welcome to attend as visitors.

American Lutheran Church, Augustana Church, Evangelical Lutheran Church, and United Lutheran Church in America.

The new school should be "located so as to insure its permanent independence of any and all academic entanglements with already existing institutions of learning," says a 15-member committee representing the four churches. New York City "at the present time seems to be the logical location," the committee reports.

Opposition to the proposed seminary was announced last month by the Conference of Lutheran Professors of Theology. This group, consisting of faculty members of most Lutheran seminaries in America, had debated the plan at a meeting in late August.

"The Conference of Lutheran Professors of Theology," their statement announced, "reaffirms its conviction that there is real need for expanding and improving the opportunities for graduate study in Lutheran theology, but believes the plan for an 'Inter-Lutheran Post-Graduate Theological Seminary' projected by a joint committee of which Dr. Goulet-Wickey is chairman, is impracticable and fails to meet the need."



CONVENTION CHURCH: ST. JOHN'S, DES MOINES, IOWA
United Lutherans open assembly here on Oct. 4

Dr. Wickey, executive secretary of the JLC Board of Education, is chairman of the committee representing the four church planning for the new school.

Don't want the Bible in school

To the supreme court of New Jersey last month had come the appeal of Mrs. Anna E. Klein against allowing daily reading of the Bible in public schools.

A New Jersey law more than 30 years old permits daily reading in classrooms or school assembly of verses from the Old Testament, without comment by teachers, plus saying of the Lord's Prayer. Pupils may be excused during the Bible reading and prayer if request is made.

Mrs. Klein had carried to the state supreme court her case against the school board of Hawthorne (N. J.) where her daughter attends high school. Attorneys for Mrs. Klein argued that Bible reading in public schools violates Amendment I of the U.S. constitution.

"If religious worship, religious exercises, religious service, or sectarian instruction, no matter how lofty their purpose, be permitted in the public schools,

parents will be compelled to expose their children to doctrines which they consider contrary to their own conscience," the attorney for the plaintiff declared.

A New Jersey deputy attorney general, Henry F. Schenk, defended the state law, saying that reading the Old Testament "cannot possibly offend the religious sensibilities of anyone who believes in God." Counsel for the Hawthorne board argued that "non-sectarian recognition of God by the State in public transactions and exercises is not prohibited."

No school for "plain people"

Amishmen in Pennsylvania's Lancaster county were in trouble with the state law as soon as school opened in September. They consider it a matter of conscience that children should not attend school after they reach 14 years of age. From then on they should get their education in the home and on the farm.

Sixteen Amish parents were in court in Lancaster county, and 18 others would be called in. The court might fine them \$2 apiece or sentence them to five days in jail.

In Mifflin county, Pennsylvania, Israel Zook had already gone to jail, refusing to pay his fine. After his first five days of imprisonment, he was sentenced a second time for continued refusal to let his daughter attend school.

Monks and nuns must get out

Much longer than five days were the jail terms faced this month by Roman Catholics in Czechoslovakia and Hungary. Since midsummer the Communist governments of these countries had increased their efforts to drive monks and nuns out of their monasteries.

In Hungary 11,000 would have to be out by December, the government ruled. If they didn't go, they would face arrest. In Czechoslovakia the monasteries and convents had become "concentration camps" for monks and nuns, the Vatican radio asserted. They work under police guard, and are required to spend two hours a day reading or listening to Communist teaching.

Crack-down on classes in religion

When the Communist government took over the extensive parochial school system in Hungary in 1948, promises were made that classes in religious instruction would be permitted in the state schools. Government officials frowned heavily last year when more than 90 per cent of Hungarian parents enrolled their children for these classes.

In 1950 parents had until Sept. 15 to enroll their children. Communist Party pressure on parents to keep children out of the classes was reported strong. Eight Roman Catholic high schools are permitted in Hungary this fall, according to an agreement recently made between church and state. By late September it was reported that pupils seeking to enroll in these schools were far more numerous than the schools would take in.

Teachers of religion in the state schools were put under new regulations in September. Those who "show hostile attitudes to the People's Democracy will be dismissed immediately." Teachers will be appointed by the People's National Councils after thorough investigation of their "political reliability." All teachers will be under strict police supervision.

Vatican wants stronger broadcasts

Roman Catholics had no opportunity to tell their side of the story in Communist-controlled countries. Bishops were forbidden to circulate pastoral letters. Church papers were suppressed or censored.

This month the Vatican was making plans for bigger broadcasting equipment in Rome, to cost at least \$6 million. Purpose is to answer Communist propaganda which portrays the Pope as a warmonger in league with "American imperialists" who are planning to destroy central Europe with atomic bombs.

In Communist-controlled countries there are magazines and newspapers claiming to speak for the Roman Catholic Church, says the Vatican. They attack the Pope and recommend that the churches reorganize independently of Rome. "Progressive" clergymen are editors of such papers.

In Czechoslovakia the *Lidova Demokracie*, formerly speaking for the Catholic People's Party, now carries government propaganda in the form of church news. A new paper, to be called *Spiritual Shepherd*, will soon be published by pro-government priests.

Missions continue in China

In Communist-controlled China there were still 75 Lutheran missionaries, plus others on the near-by British island of Hongkong. Nine of them are Americans.

Christian colleges and universities have opened their new school year without s



"EVERYBODY LOVES TO READ," SAYS POSTER IN SHANGHAI
Big billboard at busy corner shows clergyman giving Bible to Chinese family

rious difficulty. Greatest problem is that courses in religion can be offered only as electives, not required.

At the Lutheran theological seminary in Hongkong there were 54 students this fall. Most of the students expect to go back to the mainland of China as Christian workers when they complete their training. There was hope this month that a Bible school could be opened by Lutherans at Shekow in the Chinese interior, where the theological seminary had formerly been located.

Communists insist that all Christian churches in China shall become self-governing. For this reason all European bishops of the Anglican Church of China (except the bishop of Hongkong) resigned last month. Chinese who had been assistant bishops were given their places.

Roman Catholics had more problems than Protestants in China, because their church is known as a world-wide enemy of communism. About 30 priests have been in jail in China during the last year.

Bibles were still circulating in large numbers. In six months 578,406 copies of the whole or parts of the Bible had been sold through the China Bible House. The report came from Dr. Ralph Mortensen in Shanghai.

Two years left, says Graham

Evangelist Billy Graham had cut down his estimate of how long things can go along as they are now. "I'm revising my figures," he told an audience in Pasadena last month. "Last year I told you we have five years. Now I think we have only two, and after that—the end."

The Graham warning was being sounded this month in Minneapolis, where people were crowding the city auditorium to hear the revival preacher. Governor Luther Youngdahl and Congressman Walter H. Judd were on the platform for the opening rally. Dr. Judd said he had gone to China as a missionary because of an experience in a revival meeting in Nebraska when he was a boy.

Jericho found

A certain man went down from Jerusalem to Jericho (Luke 10:30). The man in the story Jesus told didn't reach Jericho on the afternoon he set out, because of difficulties on the road. But last month the city toward which he had journeyed had been uncovered by American researchers.

A mile from the modern Jericho, and two miles from the old city captured by Joshua, the city had been found by archaeologists of the American School of Oriental Research. Arab refugees had been employed to do the digging.

Buildings in Jericho had concrete walls four feet thick and were brightly painted. After the third century A.D. the city had been abandoned, and the Jericho of today began as an Arab military post in the eighth century.

New Danish bishop

Forty-three-year-old Rev. Erik Jensen was elected bishop of the Aalborg diocese of the Lutheran Church of Denmark in late September. He succeeds Daniel von Huth Smith.

The new bishop was executive secretary of the Copenhagen Church Foundation, an organization which has secured private funds for construction of 37 churches in the Danish capital. He has been Danish broadcasting system's church advisor.

Posters tell "Lutheran" story

The ULC Synod of the Northwest, determined this year to get 10,000 subscriptions for THE LUTHERAN, had a committee that was trying to make every congregation "sub-conscious" (see page 12). Big posters advertising the campaign were being displayed at conferences throughout Minnesota and Wisconsin.

Thirty of the 33 ULC synods were underway this month with efforts to bring THE LUTHERAN circulation to 100,000.

MAKE YOUR PARISH 'Sub'conscious

START WITH COUNCIL

PLAN THE WORK &
WORK THE PLAN

UTILIZE 'EYE APPEAL'

PAGE DISPLAY ADS IN SYNOD BULLETIN
THE NARTHEN POSTER
YOUR BULLETIN-A SILENT SALESMAN

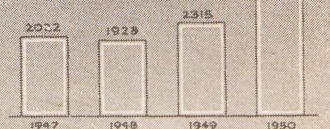
HITCH-ON TO E.M.C.

EVERY CANVASSEER A READER
SLIDE-CHARTS TELL 'HOW'
THE LUTHERAN 'IN EACH E.M.C. KIT'
THE SUBSCRIPTION CARD
A PERSONAL INVITATION TO
READING PLEASURE

3 STEPS to achieve 10,000

Synod's SUBSCRIPTION STORY

**In 1951
10,000**



The 1950 Breakdown

	SUBSCRIPTIONS	COMMUNING MEMBERS
MINNESOTA	3,500	17,033
MONTANA	109	833
N. DAKOTA	165	1,815
S. DAKOTA	7	403
WISCONSIN	4,141	36,497
	<u>7,922</u>	<u>56,581</u>

WE CAN do IT

World News Notes

Rumors

IN EARLY September two reports asserted that Washington had definite word that the Soviet Union was going to start a war in Europe on Sept. 24. One of the reports came from a politician associated with the bi-partisan foreign policy. The other came from a functionary in the State Department.

It was hard to see how a major offensive in Europe could be mounted without more signs than were apparent. For a large-scale war, leaving aside the question of Soviet willingness, Russia seemed poorly prepared.

Steel output is still only about a third of that in the United States alone. Transport in satellite countries is poor. The largest Russian auto and truck plants have recently been rocked by administrative scandals; 8,000 passenger cars were all that could be produced last year.

The rumors were important, however, because they revealed a state of mind that could be dangerous to the national morale. If the reports were sound, should they not have been more carefully safeguarded? If phoney, why give them a moment's consideration?

Aftermath-EWS

WHEN Secretary of the Navy Francis P. Matthews made his speech in Boston, virtually advocating that a preventive war be launched on Russia, he was quickly disavowed by the State Department and the White House. Looked upon as a purely domestic issue, the wave of hostile reactions speedily subsided.

Abroad, however, there were repercussions which won't be stilled for a long time. In Europe, this was the kind of talk dreaded by everyone, from the man in the street to top statesmen. The West

German government was split wide open, with one resignation and others threatened. French leaders, faced with mounting Communist propaganda, barely averted a crisis. Shock caused hurried conferences in Britain, Italy, and Scandinavia.

The Department of State, it must be assumed, would have acted to disown the Matthews speech of its own accord. It was, however, spurred by appeals from European governments wanting to know if U.S. policy had undergone a right-about-face. Still only partially reassured, many European leaders are wondering why Matthews hasn't been fired.

China's marriage laws reformed

TUNGHSIEN, HOPEI, CHINA. What do the Chinese Communists think about marriage?

New marriage laws in China mean freedom for men and women to marry without any compulsion by either side or by any third party. This does away with the parent-made matches prevalent in old China.

Concubinage is also abolished and monogamy enforced by the rule, "one husband, one wife." Equality of sexes is established by such regulations as these:

"Man and wife each has freedom to choose his own profession, engage in work or in social movements (Article 9). Man and wife have equal rights in the home to own or handle property (Article 10). Man and wife each has a right to his own name and surname (Article 11). Man and woman have the mutual right each to inherit the other's property (Article 12)."

China's serious problem of over-population has at last been attacked by at least one constructive, sensible measure.

The minimum age for marriage is 21 for men and 19 for women. This will do away with the bearing of children in their teens by child wives.

Notable provision is made for the raising, education and protection of children. Article 13 says: "Parents have the duty towards their children of helping, rearing and educating them. Children are in duty bound to support and help their parents. Neither may abandon or maltreat the other. Drowning of infants or other similar criminal acts are strictly forbidden."

Illegitimate children also have their rights. According to Article 15, "Children born out of wedlock have the same rights as those born in wedlock. No one may injure or belittle them. If the mother or any other person can prove any man the father of the child born out of wedlock, the father should bear all, or part, of the cost of rearing and educating his child up to the age of 19. If the mother be willing, the father may take the child with him for its rearing."

In all these respects, the new marriage laws denote a significant advance over Chinese customs of the past.

LONDON. Figures recently made public on the basis of treasury reports reveal that Great Britain, instead of being the "beggar nation" so often portrayed, has actually contributed to other countries and to world recovery, since the end of the war, only \$904,400,000 less than it has received from other lands in loans, grants, and all forms of aid.

Britain's help to recuperation of other nations in the form of loans, gifts, overseas investments for recovery purposes, and permissions to draw on blocked sterling, totals 1,570,000,000 pounds, while it has received 1,893,000,000. The difference is 323,000,000 pounds, which amounts to about \$904,400,000.

IN MEXICO, President Miguel Aleman rounded out his fourth year of office with a remarkable report of accomplishment. During the last 12 months, 2,043 schools have been built. The mortality rate has been lowered from 19 to 16.6 per 1,000 . . . 2,964,000 acres of land have been distributed among 45,000 peasants . . . hydraulic works have been completed which irrigate 792,870 acres. And new trade treaties have been negotiated with France, Britain, Germany and Switzerland. Despite the rising calls for Aleman to succeed himself, he has stuck to the famous formula, "Effective Suffrage, No Re-election," thereby strengthening constitutional democracy.

IN JAPAN, it was announced that trade with India has been steadily increasing. Though statistics lag, as always in official figuring, the record for March was \$1,600,000, a leap of \$1,000,000 from the previous month. A rising commercial intercourse among Asiatic countries is necessary for economic health, and so this trade development is considered significant and a portent for future stability.

HERE AND THERE. It was shown that out of every 100 civilian employees on the U.S. Government payroll, 40 are civilians working in the military establishment . . . Next on the list of reforms in Sweden is a law providing for a three weeks' vacation on pay for every worker in the country . . . Norway continues to enjoy virtually full employment, with labor scarce and more employees by 10,800 last year than the year before . . . A British sculptor who tried to take his works out of the country for a Paris show was refused permission, on the ground that they were of bronze, and scrap metal cannot be exported without a license!

—WORLD OVER PRESS REPORTS

AFTER FOUR YEARS of residence in the United States I have come back to live in my native Canada. Here are a few impressions of that return.

COST OF LIVING

One of the first newspaper headlines to greet us after we crossed the border was "Cost of Living at All-time High." Not a very reassuring welcome! A month later the headline was repeated. The index had gone up still another point. No particular item seems to be responsible for the increase. Everything is just inching its way up—and all the inches put together make quite a jump.

As usual the statisticians and economists are comparing the situation with that in the U.S. Price decontrol was more gradual here, and the cost of living advanced more slowly. Today the rate of increase over the base period, 1935-39, is 168.5—almost the same as in the U.S.

Canada invariably, though sometimes belatedly, follows the U.S. economy. Take meat, for example. Because prices are high south of the border, our meat goes south—and our prices go up. Or coal. John L. Lewis makes his influence felt—and hard coal may go to \$25 a ton this winter. (We were happy to get a house with an oil burner—now fuel oil has gone up 1½ cents a gallon!)

RAIL STRIKE

In late August Canada had its first nationwide railway strike. When long negotiations and last-minute mediation failed, 124,000 non-operating employees struck for shorter weeks and fatter wages. Parliament was summoned in a hurry and the nine-day-old tie-up was ended with orders to the men to get back on the job, and negotiators to the conference table.

One of the remarkable things about the strike was that its effects were so little noticed by the average citizen. Except for the evidence of rusty rails you'd hardly know the trains had stopped running. Trucks, buses, and planes took care of emergency transportation. Our greatest inconvenience was that only first-class mail was carried.

WAR

In midsummer the Dominion was just warming up to the Korean crisis. Three destroyers and a number of planes had been sent to the Pacific, but no ground troops. In response to a radio announcement by Prime Minister St. Laurent, however, a brigade of 5,000 quickly volunteered and is now in training.

Once more the uniform is a familiar sight on the streets—and at Petawawa, one of Canada's largest army camps, prospective chaplains are in training.

BABY BUDGET

Called into emergency session to deal with the railway strike, Parliament took time also to look into the international situation. With war in the offing (if not actually in progress) more money would be needed for national defense. That meant more taxes.

When the "baby budget," as it has come to be called, was announced, most citizens were relieved to note that there were no increases in income tax. (Beware, say the insiders, that is coming next year.) There were, however, excise taxes on everything from "chewing gum to automobiles." Corporation taxes were also upped. The modest \$300 million expected from these sources will keep the government out of the red for the current year.

—NORMAN BERNER

Congregations Get Subconscious

That means they are becoming SUB-scription-conscious regarding their church paper, "The Lutheran." This fall 30 synods are campaigning for increased circulation

THERE HAD BEEN a pleasant surprise in hundreds of United Lutheran congregations. Church councils had ventured to enroll part or all the families of their congregations as subscribers for THE LUTHERAN. Results were prompt and clear-cut. Church attendance increased. Offerings were larger. People read the paper with enthusiasm. Its weekly visits to their homes widened the horizons of their knowledge and interest regarding the life of the church.

In 25 synods in 1949-50 there had been special efforts to secure subscribers. This was the most widespread attempt ever made in the United Lutheran Church on behalf of the church paper. In 1950-51 there will be 30 of the 33 synods operating promotional campaigns.

Results in the Ohio Synod during the past two years have surpassed all others. Dr. Henry C. Roehner's committee had secured 13,000 subscriptions in its "LUTHERAN in Every Home" campaign. Of 28 congregations throughout the United Lutheran Church which have 300 or more subscribing families, 16 are in Ohio.

Circulation of THE LUTHERAN in Ohio had increased from 3,829 on June 30, 1948, to 15,375 on June 30, 1950. Only state having a larger total is Pennsylvania, where there are three large synods. Total subscriptions in Pennsylvania increased from 12,733 in 1948 to 21,852 in 1950. In the two-year period the total LUTHERAN circulation had gone up from 42,764 to 85,710.

FROM THE Synod of the Northwest, where the first annual campaign for LU-

THERAN subscriptions had been strikingly successful in 1949-50, came a report this month of plans for the 1950-51 campaign. Dr. Charles Puls, a member of the committee, reports the following:

The Synod of the Northwest is in dead earnest about making their parishes SUB-scription CONSCIOUS. They're out to put THE LUTHERAN into every home from Winnipeg on the north to S. Beloit, Ill., on the south, from the mountains of Montana to Lake Michigan.

A year ago, a "committee on THE LUTHERAN" was appointed by Dr. Paul E. Bishop, synod president. The appointees met and quickly allocated responsibilities. One member prepared a letter to all pastors and councilmen, interpreting the resolution passed by synod, urging them to swing into action. A brochure was prepared and made a part of a mailing to every home.

This pamphlet explained what THE LUTHERAN is, what it contains, and what it will mean to the church when our members become informed. It promised greater participation by laymen, larger attendance on Sunday, increased giving. Articles were prepared for inclusion in the widely read *Synodical Bulletin*.

A series of colorful charts was used at conference after conference. Later, these charts were photographed, and the small slides circulated for use by pastors at their canvassers' meetings in the fall. This intensive, co-operative effort resulted in a flood of subscriptions to the Philadelphia office, representing an increase of more than 300 per cent over the previous year.

Writes the Rev. George B. McCreary,

Leboygan, Wisconsin, chairman of the committee: "In 1947 we had only 2,022 subscribers. That's because nobody was pushing this wonderful little journal of the church. So we determined to go to work. The results of our first year effort boosted the total mailing to almost 8,000. Now we're headed for 10,000 in 1951."

The new effort this fall, on behalf of the 1951 subscriptions, will be intensified greatly. New charts have been prepared, and already committee workers are giving their "LUTHERAN talks" at the men's retreats, the fall conferences, the missionary and Sunday school conventions.

The three steps in the "10,000 subscriptions in 1951" effort are:

1. Start with the council. Each councilman will be challenged to subscribe. Thus, 100 per cent councils will set up plans for their parishes in which THE LUTHERAN will be given due emphasis.

2. Keep THE LUTHERAN before the eyes of the parish. To contribute eye-appeal, the *Synodical Bulletin* will carry full-page ads during the weeks preceding the Every Member Canvass. These display ads will be illustrated. Posters will appear in every narthex and on every available bulletin board.

3. Hitch the effort to the Every Member Canvass. Canvassers, who will hear about THE LUTHERAN at their instruction meetings, will be asked to subscribe before making their calls. They will be asked to present THE LUTHERAN, and work for a subscription in 1951 in every home.

Said Dr. Paul L. Wetzler, LUTHERAN correspondent in Minnesota, "We want to see 125,000 copies of THE LUTHERAN go into that many homes every week throughout the United States and Canada. The Synod of the Northwest expects to secure 10,000 subscriptions in 1951. If other synods will 'go and do

likewise,' we can put THE LUTHERAN out in front where it belongs."

THERE ARE NOW 130 United Lutheran congregations where each family receives THE LUTHERAN. A few years ago there were only two or three. A list of these congregations will be part of a LUTHERAN display at the Des Moines convention this month. Among these congregations, the following have placed subscriptions for 300 or more copies each week (several for more than 1,000 copies):

Ohio Synod

Ashland	Trinity
Bellefontaine	First
Canton	Zion
Carey	Christ
Cleveland	St. James
Dover	Grace
Lancaster	St. Peter
New Philadelphia	Emmanuel
Springfield	First
Springfield	Second
Toledo	Augsburg
Toledo	Glenwood
Van Wert	St. Mark
Wadsworth	Grace
Youngstown	St. Luke
Zanesville	St. John

Ministerium of Pennsylvania

Bethlehem	Holy Trinity
Columbia	St. John
Elizabethtown	Christ
Philadelphia	Salem
Philadelphia	St. Peter
Reading	Trinity

Northwest Synod

Milwaukee	Redeemer
Minneapolis	Holy Trinity
Minneapolis	Salem
Platteville	First

California Synod

Glendale	First
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Florida Synod

St. Petersburg	Trinity
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THE ANSWERS WILL BE GIVEN AT DES MOINES

United Lutheran Church convention beginning Oct. 4 will make hundreds of decisions. But only a dozen are likely to be debated at much length. Here are some on which there may be considerable difference of opinion.



Can door to Lutheran unity be unlocked?

ULC delegates must answer these questions: Are you willing at this time to approve in principle complete organic union with other participating bodies in the National Lutheran Council? . . . Will you join in creating a joint ways and means committee to formulate a plan and draw up a constitution for such a union?

These questions are asked this year in conventions of all eight churches of the National Lutheran Council. Since one church has already answered "no," and several others have declined to take action, no merger can be expected now. Therefore the action of the ULC will have no immediate practical effect, but will be an expression of the ULC attitude on this question.

Another question: Do you approve in principle the transformation of the National Lutheran Council from a common agency to a federation?

Three NLC churches have already rejected this proposal, so that it cannot be put in effect, regardless of action of the United Lutheran Church.

How much co-operation with other churches?

From the Executive Board comes recommendation that "The United Lutheran Church in America assume membership in the National Council of the Churches of Christ in the United States of America."

This new council, to come into existence on Nov. 28, is a merger of eight interdenominational agencies. Some boards and auxiliaries of the ULC have been members of some of the agencies involved in this merger, and the United Lutheran Church itself has been a "consultative member" of one of the agencies. Two Lutheran churches, Augustana and Danish, have decided to enter the new council.

Co-operation in Latin America?

QUESTION: Will the United Lutheran Church in America approve in principle the establishment by the National Lutheran Council of a Division on Lutheran Co-operation in Latin America?

This would be an extension of the work of the Council and might sometime involve a merger of some mission activities in South America.

New Liturgy and Hymnal?

Will the ULCA approve the recommendations of the joint commissions on the Hymnal and Liturgy?

At the 1948 convention there were criticisms of the Eucharistic Prayer and other parts of the proposed new liturgy. These have been revised to meet the criticisms, and are now presented for final action.

Graduate Seminary?

Establishment of a postgraduate theological seminary, perhaps in New York City, by at least four churches of the National Lutheran Council, is proposed. The ULC Board of Education recommends that the church approve the proposed basic plan, elect directors, and budget funds.

The ULC constitution has been amended to make possible its participation in such a seminary.

"Linguistic Policy" for missions

Executive Board has ruled that agreements on establishing English-language missions on territory where "linguistic synods" overlap other ULC synods must be channeled through ULC headquarters. Wartburg Synod plans to appeal this decision to the ULC Commission on Adjudication.

The convention may decide to defer action, pending a decision by the Commission.

Family protection plan?

From the Board of Pensions comes a proposal to provide to members of the Contributory Pension Plan a life insurance benefit at a minimum rate. Another Pension Board proposal is that no one coming on the ULC roll of clergymen after 1952 will be eligible for benefits in the Non-Contributory Pension Plan.

What budget for 1952 and '53?

Executive Board proposal is that the benevolence apportionment goal of the ULC for 1952 and 1953 shall be at about the level already adopted for 1951.

1951—\$5,220,280 . . . 1952—\$5,203,300 . . . 1953—\$5,232,400.

Question will be raised on how much of each year's budget shall be in Part One and how much in Part Two of the budget.

Part One amounts are paid directly to the boards and agencies in monthly allotments. Part Two amounts are paid to these boards and agencies at the end of the year according to special needs which are studied by a special Allocations Commission.

Shall the church approve making its contributions to Lutheran World Action a part of the regular ULC budget beginning in 1954?

By 1954 the ULC will probably be expected to contribute \$600,000.

Churches Should Open Kindergartens

By W. KENT GILBERT

There aren't enough public kindergartens to go round. Here is a chance for the church

WHEN THE ULCA convention opens this week at Des Moines, one item to be reported to the delegates will be a plan for guiding development of full-time Christian kindergartens.

The plan is an outgrowth of a grass-roots movement which has been growing stronger during the past few years. Until recently there were only a handful of kindergartens in the United Lutheran Church, but the number has been growing steadily. Within the past month, a Parish Board secretary returned from a southern field trip and reported five new schools planned for this fall in a single synod.

Most of this growth has sprouted on the congregational level without much pushing by the church-at-large. Back of the sudden interest in kindergartens, however, two major trends can be seen. One is the increasing birthrate, and the other is a reaction against the secularism of some public schools.

IN MANY AREAS the rapid rise in population has outstripped public school expansion. Despite feverish building, the schools in large population centers have been unable to keep pace with the wave of new pupils. Administrators have been obliged in a number of cases to move back the entrance age of children or to operate schools on a two-shift basis.

Faced with bulging classrooms in public school kindergartens, one group of Lutheran parents took a look at their own church's facilities. Their experience was typical. Here they found a large, cheerful

classroom that went unused most of the week. Enlisting the services of a young mother, who had been a public school teacher, the congregation set up its own kindergarten. Harassed public school officials in the community welcomed the chance to take some of the pressure off their own kindergartens and even came forward with helpful suggestions.

The lack of positive Christian teaching in public schools has been an incentive for other congregations to venture into the kindergarten field. Champions of the movement argue that it is vital for the child to be in a clearly Christian atmosphere during the period of transition from home to school.

ALL OF THE kindergartens, of course, are not new. Some have been operating successfully for a long time. One of the oldest is at St. John's Church, Easton, Pennsylvania, which has been running continuously for 42 years. Although St. John's is a downtown church next door to a public kindergarten, it has an enrollment of 30 this year in its school.

Sister Esther Bunge, who has directed the school at St. John's since 1941, sums up its program this way. "It has always included definite Christian training, on the level of the kindergarten-age child. Bible stories, prayers, hymns, poems are taught, and handwork often has an unmistakable Christian purpose. Parents other than Lutherans send their children because of the wholesome environment provided, the desirable attitudes developed, the joy the children express in



THE CHILDREN ARE READY

Here's a chance to teach them Christian faith

attending, the supervised relationship with other children of the same age, and because this kindergarten has always had the reputation of preparing a child well for the first grade."

Most of the Lutheran kindergartens are self-supporting. Tuition may range from 75 cents per week to as much as \$4. Enrollments vary from a dozen pupils in the smaller schools to as many as 100 in the case of Salem Church, Lebanon, which has one of the largest.

ONE OF THE chief concerns of Lutheran educators, however, is that the church does not become guilty of operating sub-standard kindergartens. During World War II, so-called kindergartens mushroomed in defense areas. These often were little more than glorified baby-sitting clinics which cared for children while their mothers worked.

Apparently, the church kindergartens are being established with a more serious

educational purpose in mind. The Rev. Christian J. Schenck, pastor of Prince of Peace Church in Philadelphia, reports that his congregation has achieved this aim by working in close co-operation with public-school people in planning its program.

In some instances, church kindergartens are even going beyond basic requirements in providing for modern educational features. The Salem, Lebanon, school gives psychological tests to all pupils. "This is welcomed by the parents," says Pastor A. Charles R. Keiter, "for it enables them to learn in advance how the children will fare in their public school life and relationships."

ALL OF THE kindergartens operated by Lutheran churches, of course, are not uniformly good. To guide the development of all schools the Parish and Church School Board will report a set of standards to the Des Moines convention. This

will be the first step in strengthening the kindergarten program.

Basic to the standards is the recommendation that all Lutheran kindergartens meet the requirements of the public schools in the community in which they are operating. In addition, the kindergartens will be expected to meet ULCA standards in such items as Christian teaching and curriculum.

Plans are under way at present for a manual to guide congregations in setting up kindergartens on a strong foundation. Curricular materials, which will be helpful to teachers in providing a Christian emphasis, are also being considered by the Parish Board.

One of the chief problems which the church will have to solve if it intends seriously to enter the kindergarten field is that of leadership. Aside from deaconesses, the church has practically no teachers trained specifically to conduct Christian kindergartens.

Educators are agreed that serious damage can be done to the personalities of four- and five-year-olds by persons who are not equipped to deal with the problems peculiar to the kindergarten. To avoid this difficulty, the Des Moines convention will be asked to urge the church's agencies to speed the preparation of Christian kindergarten teachers in numbers sufficient to meet the growing need.



WHY NOT TELL THEM?

IF THE MEN and women who write our Sunday school lessons have helped you, tell them so.

Because the discussion of the lesson in one of our quarterlies for a certain period was very helpful to me, I sent the writer of them a postcard, saying "Thank you." His reply was a revelation to me of our failure to express appreciation to our writers. He wrote in part as follows:

"Your postcard is priceless. During the six months of Sunday school lessons which I prepared I received five letters about them. All were quibbling or complaining about something. In one case I was accused of being a Communist.

"Consequently, to receive a kind word, even a heartily grateful word, is appreciated beyond words. In fact, I remember a passage from Job, according to the Moffatt translation, 'your words have kept men on their feet and have nerved the weak.'"

If a few words of sincere appreciation can help keep men on their feet, then don't withhold your thanks from any person who is doing good work.

—ROLAND G. BORTZ

"OUR STANDARD of value is the way things affect ourselves. So each of us takes his place in the center of his own world. But I am not the center of the world, or the standard of reference as between good and bad; I am not, and God is. In other words, from the beginning I put myself in God's place. This is my original sin."

RICHARD ACLAND in *Nothing Left to Believe?* (Longmans, Green)

Churches Speak on War Crisis

by HAROLD C. LETTS

Since Communists invaded South Korea, church spokesmen have strongly endorsed United Nations action to check aggression and maintain peace

PROMPT ACTION of the Central Committee of World Council of Churches, commending the United Nations for its decision to resist the armed attack of the North Korean communist army, has drawn the attention of the Christian world again to the tragic circumstances which our generation faces. Here were followers of the Prince of Peace forced to conclude that measures of military defense were necessary to the maintenance of peace. Two pacifists dissented, but the rest of the delegates to the meeting, held in Toronto in July, voted for this action.

The "cold war"—the political and social struggle between communism and the Western democracies—has not relaxed but is growing more tense. Communism has used guerrilla warfare in Greece and Indochina, civil war in China, and now outright attack upon a recognized government to advance its purposes.

The government of the Republic of Korea was established under United Nations sanction. A United Nations Commission was present in Korea trying to settle some of its problems when the conflict began. It reported that "all evidence points to a calculated, co-ordinated attack prepared and launched with secrecy" by communist troops from North Korea.

THIS VIOLATION of the peace confronts the nations with an unavoidable issue. Unless aid were given to the South Ko-

rean people, other peoples subjected to communist pressure would have little confidence in the possibility of resistance. The rule of law and the observance of the Charter of the United Nations are at stake. Such a resort to armed conflict as an instrument of national policy has been condemned by most Christian churches.

The first concern expressed by the churches was for the people of Korea. So the World Council called "upon its members as a world-wide Christian fellowship to pray for Korea, where guilty and innocent suffer or perish together."

The churches are also concerned for the fate of the United Nations. Thus the officers of the Federal Council of Churches said in connection with the Korean battle:

"... We regard the United Nations as the essential first step towards a system of world order, justice and fellowship. This organization was created in part through the efforts of the churches. It continues to be the object of the hopes and prayers of Christian people around the world.

"The armed attack on the Republic of Korea presents a grave menace to the whole effort to develop an effective international organization for peace."

THE UNITED LUTHERAN CHURCH Statement on World Order says that the Christian ought to "recognize the United Nations as our existing instrument for world order . . . We should seek, by every possible means, to uphold its hands in the hope that it may become a more effective

The Rev. Mr. Letts is secretary for Social Action of the ULC Board of Social Missions.

world organization guided by Christian principles."

It is, from a strictly military point of view, difficult to justify the United Nations' action in support of the South Koreans. Indeed newspaper reports indicate that President Truman's decision to send troops to Korea was a reversal of previously adopted U.S. policy. However, such action was necessary to preserve the integrity of the United Nations and to give it some chance for effectiveness in achieving a just settlement. And the churches have commended the military defense of Korea as a police measure, stating that every member of the United Nations should support it.

AT THE SAME TIME, the churches have pointed out the danger of trusting primarily in military power to combat communism. "Postwar totalitarianism," says the World Council, "relies not only on military pressures but also upon a policy of exploiting the distress of the poor, the resentments of subject peoples, discriminations on the grounds of race, religion or national origin, the chaos of badly governed nations, and the general disunity between nations."

Korea represents one such sore spot. Its long years of domination by Japan and the turmoil that ensued with Japanese surrender did not make good foundations on which to build a new life. Then the split between Russia and the United States caused a wholly unnatural division of the country between the industrial northwest and the agricultural southeast.

The Republic of Korea has had only two short years to establish itself. The administration of Syngman Rhee has been troubled by guerrilla bands of communists. There has also been graft, corruption, and serious inflation. In consequence, in the May elections independent

anti-Rhee factions won 120 out of 210 seats in the legislature. This in itself testifies both to the freedom of the Republic and to the serious unrest there. Apparently the communist regime in the north chose the moment of confusion after the elections to make its attack.

THE EUROPEAN RECOVERY PROGRAM was designed to overcome economic difficulties in Europe that threatened political consequences similar to this. ERP has received hearty endorsement and continued support from the churches. The Point Four Program of President Truman and the counterpart United Nations' program of technical assistance in underdeveloped countries are designed to meet similar needs.

During the debate on appropriations for the Point Four Program, the Foreign Missions Conference of North America, in which the United Lutheran Church participates, telegraphed to key members of the United States Senate that:

"Failure to meet minimum responsibilities in implementing the technical assistance program of the United Nations and bilateral understandings would have most undesirable effects on countries desiring and needing help. To undertake this constructive program at this time and to discourage the governments and peoples of these countries would be a grave blunder and would further weaken the confidence and belief of underprivileged nations that we are sincerely concerned with their problems. We dare not side-step our Christian responsibility."

IMPORTANT AS DISCUSSION of particular programs by Christian groups is, certainly the church can speak more authoritatively concerning the principles upon which peace must be based. Communist groups have been circulating the

"Stockholm Appeal" for the outlawing of atomic weapons without provision for trustworthy inspection of armaments. In warning against this, leaders of Protestant, Jewish, and Roman Catholic groups set forth the following requirements for peace:

"Genuine peace requires practical recognition of the fact that not only individuals but nations, states and international society, are subject to the sovereignty of God and to the moral law which comes from God. Genuine peace requires of every people:

- 1) Renunciation of the use of war or threats of force as an instrument of national policy.
- 2) Loyal adherence to the solemn obligations of the United Nations charter for the maintenance of international peace and security and the peaceful settlement of disputes.
- 3) Respect for and observance of human rights and fundamental freedoms for all.
- 4) Participation in positive programs of the United Nations for the common welfare and better standards of life.
- 5) Acceptance of international agreements for the effective reduction and regulation of armaments, including atomic weapons, by all nations, through a trustworthy system of international inspection and control.

"We urge men of good will to support

these objectives of a genuine program for peace."

THE CENTRAL COMMITTEE of the World Council of Churches expressed the belief that "the Korean situation need not be the beginning of a general war." It said that governments must press for a just settlement by negotiation and conciliation. Recognizing the threat to civilization in atomic warfare it welcomed "every sincere proposal" for the banning of atomic weapons. It went on to point out that it must be the purpose of the Christian to "redeem the time because the days are evil."

Once again through "peril, toil and pain" the churches are permitted to witness to Christ their living Lord. Here is a day in which by prayer, worship, and clear speaking we can proclaim that in Christ is the Truth, the Way, and the Life of peace.

We can say to all men that only in obedience to Christ will we find the way to end our warfare and build peace. Our witness will be more effective if we act now in the name of Christ to reduce racial discrimination and economic injustice in America. Above all a sense of humility about our virtues and a willingness to listen to others as they interpret the demands of God's justice will make for a situation in which reconciliation is possible.



FAITH that works—works.

—SNYDER ALLEMAN

UNDER THE impulsion of a Kingdom-of-God ethic the Church is challenged to be infinitely more radical for infinitely higher reasons than the Marxist left. The Kingdom of God is the most revolutionary concept in history.

—D. R. SHARPE in *Call to Christian Action*

SMALL CONGREGATIONS ARE IMPORTANT TOO

By E. G. GOOS

Ministers of Christ can't be satisfied to work only where there are large numbers of people. They must seek out scattered and lonesome folk by the wayside

IT IS SUNDAY EVENING close to midnight. I have just returned from ministering to some people out in the country. Since the Sunday school and church service are in the morning here in the mission in the city, it is possible to spend the afternoon in assisting in a few missions without pastors out in the country.

It has been a hot day on the prairies. A part of the way led through clouds of dust, as both churches are not far away from a beach where pleasure-seekers from the city throng on Sundays and for holiday weekends. When I finally got back on the main highway I was in an endless line of cars to the city, 30 miles distant.

I am ready for a good rest in the cool atmosphere of a night in Alberta. But a few entries have to be made in the record. The number of those present in both churches this afternoon was small, about 35 in each group. But many of them have no cars. Some are recent immigrants. Numerically and financially the service is a losing proposition.

BUT WHO COMMANDED us to preach the gospel only to thousands, or hundreds? Were not the words of the Saviour, "Go ye into all the world and preach the gospel to every creature"?

The Rev. E. G. Goos is pastor of Faith Church, Edmonton, Alberta, a mission started a year ago when Pastor Goos was called by the Board of American Missions to undertake that work. He is also serving two country congregations, older bilingual missions.

According to the principle of the largest return in the quickest time, we should perhaps concentrate all our efforts on the millions in India or the multitudes in our cities. If we could get those millions moving for Christ, would not all the world soon be won for Christ, and every creature hear the gospel?



THE CHURCH CARES ABOUT FARM FOLK

Things do not work out that way. The work of the kingdom of God cannot be carried forward simply according to the principles of investments in the business world. Our Saviour neither directed us thus, nor worked that way himself. He neglected no opportunity of speaking to the multitudes at Jerusalem or by the lakeshore. Neither did He consider it wasted time to instruct the twelve alone, to spend an afternoon with one woman at the well in Samaria, or a night with Nicodemus.

The villages of Palestine and Galilee received the benefit of our Lord's ministry as well as Jerusalem. When he left to his disciples the work of preaching the gospel, he said to them: "Ye shall be witnesses unto me in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth. "From him they had learned to

gather up the fragments that nothing be lost.

The church must strike roots in the populous cities, carry the gospel to the multitudes in distant lands, and not overlook the towns and villages that cannot afford beautiful churches, fine equipment, and adequate salaries for pastors.

THE MINISTRY OF LUTHERAN home missions in the prairie provinces of west-

ern Canada is largely a ministry to small groups. It is a ministry to minorities. It is the putting of a little leaven into much flour. Immediate results are small. Pastors cannot number their accessions in hundreds or even tens. They must be willing to work faithfully with few people as well as with little equipment. Their recompense is their privilege to serve their Lord in the ministry of the gospel of salvation.

FIRST DAY IN CHURCH

by ERNESTINE S. DAUM

Moving to a new community didn't mean leaving the church behind

IT WAS A COLD, wet Sunday, the day we began attending services at Redeemer Church. The steady downpour served to dampen our spirits as we drove the six miles from our new home to the church.

Though our small son had been happily chattering all week about the boys and girls he would meet in the new Sunday school, he was quiet now. Perhaps he was thinking of the children in the nursery class at our former Sunday school. Or perhaps he was quiet because we were quiet, absorbed in the thoughts that come with a transfer in churches.

This was not the first time we were entering a new congregation. When a change of employment meant a change of residence soon after we were married, it was not easy to leave our church. It was there we had met and were married—the church of our families and friends.

For a long time we missed the fellowship of the folks “back home,” and then the friendliness of the community into

which we had moved began to take the edge off our homesickness.

WE HAD JOINED the church there, and soon we had new friends. We were given the opportunity to share in the work of the church, in the Sunday school, the Scout troop, and on various committees in the service of God. After four years, when the time came to move again, we once more experienced feelings of reluctance at leaving a congregation of people we had come to know and love.

And now we were about to transfer to a third church. The pastor and his family had called on us in our new home as a result of a letter from our former pastor announcing our move into Redeemer parish. We had immediately been drawn to his pastor and his family. But we knew they did not constitute the entire membership of the congregation. How would we be received?

We would soon find out, for Bill had

stopped the car near one of the Sunday school entrances. "You and Billy get out here, and I'll find a place to park," he said. "I think you can go in through that door."

Billy and I went in through "that door" and found ourselves in a little hallway where there were several other doors. One was open, and in the room ahead of us we could see the pastor's wife talking with a small group of girls. She saw us, and her greeting was a ray of sunlight after the rain. As she was leading us to the class for beginners, the pastor met us, and Billy brightened at the sight of another familiar face.

IN THE BEGINNERS' DEPARTMENT there was no formal lesson period that day, for this was the first Sunday after summer vacation. The little ones were seated at a small table and given handwork, while the teachers met mothers, registered new children, and issued attendance cards to visitors from other Sunday schools.

The pastor's wife introduced me to some of the mothers. One of them thought I looked familiar. We mentioned a few places where we might have met, concluded that we hadn't seen each other before, but "the ice was broken" and we kept on talking quietly.

In a few minutes the business of records was accomplished, classes were assigned, and the beginners and parents were invited to join the rest of the school to see a movie on missions.

At the close of Sunday school, I looked around and saw my husband sitting in the rear with some of the men teachers. As we started toward him, we heard, "Hi, Billy!" and found Carol, the friendly little daughter of the pastor, welcoming us.

And then there was another voice ask-

ing, "Pardon me, but don't I know you from somewhere?" I turned and recognized a young girl we had met two summers ago at a church school conference. While we renewed our acquaintance, the pastor's wife came to us again and invited Billy to the nursery so that we could attend church services.

I THINK the first time you hear a pastor preach you remember his sermon especially well. At least that is the way it is with me. It was a keynote service for the new season of activity in the church. In his sermon the pastor reminded his people of the strangers who had come to the followers of Christ saying, "We would see Jesus."

"People today still look to the church—to the members and the pastors—saying, 'We would see Jesus,'" he said. To us these words were significant. In the pastor, in the members of Redeemer, we, too, were seeking to "see Jesus."

On our way downstairs to get Billy after the service, we were introduced to several more members of the congregation. One said, "Our Couples Club is having a family picnic next Sunday afternoon. We'd like to have you join us." Another mentioned the church-family institute meetings to be held at the church that week, inviting us to attend. Others shook hands with us and said, "We'll be seeing you next Sunday."

Soon we found ourselves on the way home. The rain had stopped, and the sun was shining. In our hearts there was warmth, too, for we had realized that you don't move away from your church. The church moves with you. Once again we had found the blessings of Christian fellowship.

IT IS EASY to call all men brothers and then act as if only some are brothers.

—BENJAMIN E. MAYS

IRRITATION

by ARTHUR E. YEAGY

Wherever the spirit lives vigorously, most of the petty annoyances of everyday affairs can be smoothed over quite easily

THE TELEPHONE had been taken out years ago, but the line from the pole to the house had not been removed. Last summer I noticed that all the insulation had been worn off the line where it went through the maple tree.

The swaying of the branches in the winds of several years had worn it down to the thin wires in the center. The line had once been carefully protected all the way. Now its center is rubbed bare.

Not far from the telephone wire and maple tree there is a peach tree. When it was very small it decided to grow at an angle. A fence stood right beside it and soon the little tree came through on the other side. The mesh of the fence was not large, but while the tree was small the opening was large enough.

After several years the tree became too large for this space and the sections of fence around the tree began to press against it. Instead of being stunted or rubbed bare, the tree kept on growing. Soon the strands of fence around it could not be seen because the tree grew right over them, covering them with extra layers of protective scar tissue.

That is the difference between a dead object and a living thing. The wire could not protect itself against the irritation of the swaying branches. The little peach tree responded differently to the irritation of the fence. It became tougher and stronger. Extra cells formed there in response to the irritation.

Rev. Mr. Yeagy is pastor of Messiah Church, Pottsville, Pa.

JOHN WILL HAVE nothing to do with the church. When he was younger he never missed Sunday school. He was secretary of the Luther League. He sang in the choir and was often seen at Vespers.

But the Jones family always irritated him. They had too much power in the church. They rubbed him the wrong way. One day he went to the pastor and told him how he felt about it all. He quit, and no one has been able to win him back.

Helen agreed to take a Sunday school class when she was 17. Her parents feared that at her age a class of Junior boys would be too much. All went well until Bill S. enrolled. He was the kind of lad who shows up in all Sunday schools.

Trouble always started when Bill came. His answers were smart or rude. But Helen didn't quit. She set out to know Bill and his family. She enrolled in leadership courses. She studied teaching methods and learned more about the Bible. She became a better teacher and a happier one. And Bill is beginning to act a bit differently too.

JIM HATES the Negroes. He has had a few unpleasant experiences with them. He sees red when someone talks of their rights, opposes segregation, advocates equal jobs with equal pay. He thinks they have too many advantages now.

Ann knows Negroes too. She lives in a section of the city where white folks are moving out, Negroes are moving in. She is troubled by the tension and the threats. She enrolls in a study group where she can learn the bases of race

problems and how they can be solved. If a Negro or a white person acts in a rude or anti-social way she is drawn to learn the reason and find a cure.

HENRY AND GRACE had just bought their new house and were comfortably settled in it when little Joey died. It was a cruel blow. They lost interest in the house, stopped fixing up the lawn. They had gone to church a few times, but now they quit. A God who could do that had nothing to offer them.

Tom and Irene were only casually active in their church. When Sue lost

control of her new bicycle and fell in front of a truck their grief was pathetic. At first no one could give them any comfort. But before many weeks passed they saw their need of help. They turned to their church and their Christian faith.

The dark clouds began to lift, and one day Tom said, "You know, if Sue had to go from us, isn't it good there is a loving God who could receive her?" Out of thankfulness they began to ask for things to do in their church. Their quiet faith and service have turned a bitter experience into garments of praise.

CONVERSATION WITH A COLLIE

It's easier to feel peaceful after a good meal

I'M AFRAID I SHOCKED Mrs. Watson today, Rex. I didn't mean to. At least, I don't think I meant to. Now that I think about it, it is possible there might have been a little gremlin hidden in my subconscious that grinned with delight when her proper eyebrows shot up suddenly.

It must have been quite a surprise to her skin; Mrs. Watson rarely lets it pucker in a frown or relax in a really generous smile, or squint into a question mark. You see, Mrs. Watson has managed to barricade herself from any ideas that might disturb her equilibrium. She seems to have an ingenious mental device that she uses when in the company of persons who might shock her.

This little device enables her to listen politely to what they have to say without ever really hearing them. It's a good device; I've used it myself. It's a device many people use on Sunday mornings. But on the other hand, radio commercials being what they are, what would we ever do without it?



BUT TODAY Mrs. Watson was off-guard. She trusted me and my ideas. After all, we've belonged to the same Ladies' Aid for years. It was Mrs. Witherspoon who was the cause of all the trouble.

You know the Witherspoon French poodle that lives at the top of the hill, Rex—the one that wears hand-knit sweaters and is "walked" by the chauffeur. Well, the Mrs. Witherspoon that owns that poodle was at Ladies' Aid this afternoon. And in the course of the business session, the president brought up the matter of a family of three children and a young mother faced with serious problems because the father had to be hos-

italized. The mother, it seems, was losing a great deal of weight because she couldn't sleep nights, worrying about it.

Whereupon Mrs. Witherspoon shrugged her mink-caped shoulders and, depositing a dollar bill on the plate that was being passed, said audibly to her neighbor: "Poor souls—if they would only learn to trust God for what they need they couldn't worry so."

Mrs. Watson, who has a profound respect for Mrs. Witherspoon's bank account, whispered to me: "Isn't it wonderful how Mrs. Witherspoon demonstrates the peace of God?" And my voice whispered back, before my better judgment could apply the brakes: "Or it may be the peace of a full stomach and closed eyes, which doth not pass understanding at all."

Mrs. Watson ate her lunch with someone else.

RIGHT NOW, Rex, you're a perfect picture of what a lot of people mean by the "peace of God which passeth understanding"—lying in front of the fire after a good supper, in a warm, comfortable house, surrounded by people who love you. And with your eyes closed.

They are told that to have the peace of God means to be untroubled by external matters, and they translate untroubled to be "unconcerned," especially when the external matters concern someone else.

Of course I shouldn't have said what I did. Why is it, Rex, I always think of that just-right sentence afterward, when I'm telling you about it? I should have waited until sometime when we could talk, and then I should have told her about Hanns Lilje, bishop in Germany who was imprisoned by the Nazis. In the depth of suffering, weakened by hunger and realizing that at any time he could expect the death sentence, in that prison cell he found the peace of God.

Or Bishop Berggrav of the Church of Norway, also imprisoned during the war, who tried to explain to his people that peace could never be found by closing one's eyes to the evil that surrounds us, but only by being in the very center of that battle against evil can God send His peace. Or St. Paul, who had learned to be content anywhere, anytime, under any circumstances, because he had God, and that was enough. There is the peace that really does pass human understanding.

I SUPPOSE, Rex, that times of crisis like these men experienced clarified their thinking. Mind, Rex, I didn't say it made it *easier* to depend on God—God knows I'm in no position to make such judgments—but I think it did clarify the issue for them. But actually, the battles they faced aren't in a way much different from the ones we all face, because the Christian is always face to face with a fight to the death against evil. And it's in that battle, strangely enough, that the peace of God can enter the human soul.

Of course it's easy and comfortable for me to think that Mrs. Witherspoon, because of her life of ease and luxury, finds it nearly impossible to understand the problems of evil that many others must fight. But I know when I'm honest that my zippered-lining, four-season coat can serve quite as well as her mink to make me unable to understand the temptations that come to the cold and the homeless.

And my meat loaf supper can serve as well as her filet mignon to keep the cries of the hungry from my ears. I know that the temptation to feel myself quite sufficient without God is as strong in me as it is in her. And I know that only the Spirit of God can pry either of us out of our ruts of complacency and imitation peace, that in the battle against evil we might receive the peace of God.

WORLD WOES

This week read Revelation 6:1-17

IN THE FIRST THREE chapters of the Apocalypse, Christ stands as the victorious Son of God in the midst of the seven churches, to which he directs John to address his special messages. Then in Chapters 4 and 5 he appears as the Lamb of God qualified by the Cross to assume the authority to open the seals of the scroll of destiny which is in the hand of the Creator and to receive the adoration of all creation due his name. Now in Chapter 6 he proceeds to open the seals one by one. As this takes place the scenes are enacted before the mind of the seer.

Although the position of the seer in his ecstatic condition is before the door of heaven (see 4:1), he is able to view the judgments as they are enacted on earth. When the Lamb breaks the seals of the scroll of destiny, one would expect excerpts from the book to be revealed. But curiously the records are not read. Instead their contents are translated into dramatic actions, each of which has symbolic significance.

THERE ARE, IN FACT, three distinct series or cycles of dramatic enactments, namely, the opening of the seven seals, the sounding of the trumpets, and the pouring out of the contents of the bowls or vials. Here and there in these cycles of events, particularly between the sixth and seventh scenes, occur interruptions, which provide previews of the coming victory of Christ for the comfort and encouragement of the faithful.

In apocalyptic writings time has very little consideration. The scenes belong to the eternal order, which transcends time.

John is viewing the visitation of the judgments of God on the world in the end of time. But while he does not date the events which he depicts, he portrays the contemporary scene in the days of Domitian near the close of the first century as embodying the forces and factors featuring the end, as foretold by the prophets and our Lord.

Although he draws the imagery of the judgments largely from the Old Testament and contemporary sources, he bases much of his material on the prophecies of Christ dealing with the last times, as set forth in Matthew 24, Mark 13, and Luke 21. He does not employ the earlier patterns in any particular order, but reproduces them in new forms.

FOR THE IMAGERY of the four famous horsemen, who are personifications of the preliminary judgments—war, bloodshed, famine, and pestilence—John draws largely upon Zechariah 1:8 and 6:1-8, though he adapts the prophetic patterns to suit his purpose.

As the Lamb in the vision breaks one of the seals, one of the four living creatures nearest the throne of judgment issues in a tone of thunder a mighty summons, "Come." Apparently this summons is not to Christ to come for judgment, nor to the seer to "come and see," as some have held, but to the horsemen to stalk forth, as seems indicated by their immediate appearance when each appeal in turn is given.

The color of each horse and the description of its rider reveal its significance. The first figure to appear rides a white horse, carries a bow, receives a crown,

ad goes forth from conquest to conquest (verse 2). This figure is not the Christ, though in a later scene he appears on a white horse leading forth to final victory the armies of heaven similarly arrayed (19:11-14). Here the representation is that of victorious war or conquest.

In his prophecies our Lord linked the last times with the coming of the Roman army to besiege Jerusalem (see Matthew 24:15; Mark 13:14; Luke 21:20-24). That siege was a symbol of the final judgment. Similarly, John envisions the coming of a mighty army, ferocious in battle and skillful in the use of the bow.

SYMBOLIZED BY the second horseman, who comes forth when the second seal is broken, is revolution or civil strife. He rides a blood-red horse, carries a great sword, snatches peace from the earth, and involves men in bloody combat (vs. 3, 4).

Conquest brings revolution and civil war. These menaces to the peace of the world, as our Lord foretold (see Matthew 24:7; Mark 13:8; Luke 21:10), will continue to the end as evidence of his coming or judgment. John appeals to the Gospel witness, though in a new pattern, to strike error in the hearts of God's enemies and at the same time to give assurance to the faithful who are victims of evil powers.

Released at the opening of the third seal is one who rides a black horse and bears a pair of scales in his hand. He is the symbol of famine, which follows in the wake of war and civil strife. In the scene a voice from the heavenly Presence is heard announcing famine prices, such as prevail on the black market—a quart of wheat for a price equivalent to a laborer's daily wage, or about twelve times the normal rate.

AT THE OPENING of the fourth seal a pale horse appears bearing a rider named Death, accompanied by Hades, who

claims his victims in mass slaughter. This symbolizes pestilence, which usually accompanies famine. Limited in its operation—involving one-fourth of the earth—it destroys life in the familiar fourfold manner, by sword, famine, death, and wild beasts (see Ezekiel 14:21).

These four horsemen, who represent forces operative in the Roman empire in John's day and wherever lust for power prevails, symbolize the primary woes of the world. But the Lamb reveals as he breaks the seals that they are always under his control. His power will prevail.

In addition to the woes represented by the four horsemen appears another which the saints suffer, namely, persecution leading to martyrdom, as dramatized at the opening of the fifth seal.

Underneath the altar appear in the vision the martyrs slain for their fidelity to the Word of God and the witness of Jesus (verse 9). In chorus they raise to God their anxious cry: "How long?" How long before he would intervene to execute vengeance on the wicked world?

Presented with white robes, pledges of the resurrection life, these saints are encouraged to wait patiently for a little while pending the completion of the martyr roll (verse 11). Apparently John expected the impending crisis to subject all Christians to martyrdom.

At the opening of the sixth seal colossal convulsions take place. Included in these cataclysms are a great earthquake, eclipse of sun and moon, falling stars, receding of the heavens, and removal of mountains and islands (12-14). Fear of judgment seizes all classes of men, who seek refuge in mountain caves.

John is employing prophetic patterns to announce the nearness of the great Day of Wrath (see Isaiah 2:19; Hosea 10:8). It takes words of thunder and authority to strike fear in men's souls.

Personal Problem Clinic

Only child

QUESTION: We have an only child, a girl who is now three and a half. I had hoped that we might have at least two more, but physicians have advised me against having more.

What worries me is that I hear so much about the misfortune of having an only child. They say that lone children become selfish, egotistic, and unsociable. I have heard that they are likely to get into various troubles, that their personalities become warped.

What is one to do in such a dilemma?

REPLY: Only children are just like any other youngsters. They may develop good or bad traits. What sort of characteristics they evolve hinges upon what kind of parents they have, what sort of guidance and discipline are used, and what type of environment is provided.

The idea that only children turn out bad, or have less than a normal development, is a popular superstition. And, even though the opposite may be scientifically proved, it takes the rank and file of people a long time to leave the fallacy behind and to catch up with facts. To many people make-believes have a much stronger appeal than truth.

Thorndike's investigation of only children, made about 20 years ago, showed that they suffer no handicap because of their lone position, unless they are denied association with other children. A recent study of several thousand juvenile delinquents revealed that only children are only half as likely to become delinquent as those of larger families. They are about as likely to become members of "gangs" as are any other youngsters. They are in much less danger of suffering from a sense of being unwanted or rejected than children with brothers and sisters.

Pay no attention to common myths or gossip. Investigate for yourself. Use your intelligence and a Christian spirit, see that your little girl has plenty of companions

of her own age, and you will have no reason for regret.

Money or education?

QUESTION: My wife and I have worked hard for a good number of years. We have paid for our home farm, have two others almost paid, and have put aside other savings. We are in a comfortable situation. Our family consists of two girls and one boy, all in their teens. One is in junior high school and two in senior high.

We will be in a position to leave the youngsters fairly good amounts of money. But one of the girls has been talking about going to college. I have discouraged the idea. College is expensive, and, from what I have seen, the results are uncertain. Isn't it better to see that the children get a good nest egg than an expensive college education, without knowing what they will make of themselves?

REPLY: Some boys and girls have the mental capacity for college work, while others have not. And some who have the capacity for it, have other interests, or need some other type of education. Perhaps all of your children should go to college, possibly some, and maybe none.

A legacy may or may not be a good thing—that too becomes an individual matter. And present resources may not be a "sure thing" for the future. For the qualified young person, education will prove of more value than money, since it involves knowledge, understanding, appreciations, skills, e n j o y m e n t s, and achievement.

Your school authorities can advise your children. Take that advice seriously, but let the young people decide for themselves. Help them to success and happiness in the kind of life they choose for themselves.

—EARL S. RUDISILL

Questions for Dr. Rudisill may be sent to him at 1228 Spruce St., Philadelphia 7, Pa.

Methodist Theology

Basic Issues in Christian Thought. By Albert C. Knudson. Abingdon-Cokesbury. 220 pages. \$1.75.

Knudson combines personalistic philosophy and Methodist theology to wage war on irrationalistic atheists and "irrationalistic" theologians. Christianity must be supported by reason, not merely by revelation. Such "irrationalists" as Aulen, Niebuhr, Ferre, and Nygren are held guilty of mystification, and the objectivity of Barth and Brunner merges on "magic."

Many old doctrines are rejected as literalistic falsifications of sound devotional meanings, for example, original sin, total depravity, and pre-existence of Christ. And objective grace, whether in atonement or in sacraments, is symbolic or mere inspiring example.

Methodist synergism, perfectionism, activism, and experimentalism appear. To view "regeneration" and "justification" as literal events is a "serious mistake." Conversion is the real event and is constituted by joy, peace and trust.

One of the real merits of the book is its bringing the spiritual motives back of dry theological doctrines, as those of Nicaea or Chalcedon, or in Augustine, Irenaeus or Luther. There is a keen appraisal of the mind of the ancient church in contrast with the medieval, but an unfortunate blindness to the classical theory of atonement, as reviewed by Aulen.

Personalism claims to solve many old problems. It protests against the tritheistic tendency of modern trinitarianism, and offers a personalistic modalism in its place. It avoids the paradoxical "two natures" of Christ by denying that they are "substances" and by interpreting them as factors of one personality. But we might ask whether the reality of agency (Christ's will and the Father's will) may not remain as great an unsolved difficulty.

This resume of a much published theology

does succeed in avoiding much of the mechanical and juristic which has plagued many theologians, from Anselm on, but in its professed solution of mysteries and paradoxes there seems to appear a viewpoint both shallow and moralistic. GEORGE B. ARBAUGH

Rock Island, Ill.

Book About the Psalms

The Praises of Israel. By John Paterson. Scribner. 256 pages. \$2.75.

Of the books about the Psalms, this is among the most readable and informing. As a Hebrew and Old Testament scholar, the author unfolds in most helpful style the growth of the Psalter, an expository study of the main types of the psalms, and spiritual insight into their doctrinal character.

The first section, entitled "*A Golden Treasury*," discusses the growth of the Psalter as a "living thing." It was the hymnbook of the second temple, the handbook of the early church, and should be the "handbook of every man today." Israel's history "opened with a song" and so the psalms have ever revealed her faith and character. In this section are also discussed a "Fresh Approach to the Psalter," a "Classification of the Psalms" and a revelation of their spiritual content, reflecting much of the thought and teachings of the prophets.

The second section of the book refers to "*Types and Interpretations*." Here the great psalms are classified and interpreted in a new and interesting manner. The source and structure of these psalms are portrayed in the light of history and experience. For example, the 46th, the "Song of Zion," is unfolded in the light of its probable historic settings, reflecting the thought of Isaiah as he exerted his lofty ministry in Jerusalem. The 51st is a "Song of Lament," and expresses the individual seeking "unbroken communion with God in the uninterrupted sunshine of His grace." Thus are interpreted in similar manner the 103rd and others.

The third section is the "*Religious Teach-*

ing of the Psalter." This section leads the reader in a study of the theological and doctrinal teachings of the psalms. The psalms are a "deposit of the religious thought of many centuries" and do not spring from any particular period. There is an interesting study in the unfolding of various names used in referring to God. The 8th psalm is referred to as "The Significance of Man" and the "Magna Charta of humanity." There are traced through the penitential psalms the thought of sin and various types of religion, showing how true religion begins with a "gift to man," and is not in man striving after his own attainments. There is also discussed the doctrine of retribution and the life hereafter.

The book is carefully and thoughtfully written as though the result of classroom lectures. Presentations are reasonably brief.

Philadelphia

C. P. SWANK

Faith and Life

Religion Makes Sense. By Randolph Crump Miller. Wilcox and Follett. 308 pages. \$3.

In this book Randolph Crump Miller examines the fundamental doctrines of Christian faith and of the church with the hope of relating them to vital Christian thought and life. The assumption underlying the book is that Christianity makes sense and that by the powers of observation and reason one can see and experience the Christian religion as it really is. Mystery is not discarded, but it is left as the mystery of God. That which is understood by processes of reason must still be attributed to God.

The author's approach to the Bible and history is modern. It is the approach which makes sense in this twentieth century and is consistent with modern science although not a slave to it. He uses all the evidence available, but admits that Christianity is too big to be fitted into the categories of any scientific method. The reader may not always agree with the author, but will be led to ask many questions that cry for an answer as he seeks to relate his faith to life.

The author holds that revelation is still open and that men can find God's truth by

honest searching; pleads for open-mindedness, tentativeness, and humility in face of the facts and values of life; and testifies to the fact of God's being while still being willing to revise the concept of God's nature. "Christianity must be interpreted to make sense to the modern man, to apply to our social order, to make worship simple and dignified, and to bring Christians together in unity."

WARREN C. HEINLY

Lancaster, Pa.

The Dream Will Survive

The Dilemma of the Idealist. By David Bryn-Jones. Macmillan. 278 pages. \$3.

"To compromise or not to compromise, that is the question." This is the theme of a stimulating and persuasive book by the professor of International Politics at Carleton College, Northfield, Minn. Dr. Bryn-Jones writes primarily for "the perplexed" of our generation.

In the revolutionary and world-shaking order of our day, where shall the man with ideals take his stand? How far dare he go on the road of compromise? Where shall he draw the line between the desirable and the possible? With admirable clarity and gentleness of spirit, the author sets forth the position of the uncompromising idealist as over against the idealist who is willing to yield a little here and there in his pursuit of the ideal.

A great deal of space is devoted specifically to the problem of the pacifist. This will be especially helpful to the Christian, in these war-worried days, who is finding it difficult to make up his mind as to his participation in any war effort. The conclusion which Dr. Bryn-Jones seems to reach is that while compromise in the business of daily living in a sub-Christian world is both inevitable and justifiable, the Christian must never lose sight of the ultimate goals of the Kingdom of God, nor cease in his efforts to achieve such goals. The dream, not dust, shall have ultimate dominion in the opinion of the author. This book is timely and deserves a wide reading on the part of earnest Christians.

Spring Grove, Pa.

RALPH C. ROBINSON

OVERSEAS

ARGENTINA: Buenos Aires. Sept. 7.—

THE NEWLY named railway station "Presidente Peron" (before called Retiro), shortly there will be an inauguration of a figure of the Virgin of Lujan, patron saint of the Argentine Railways, with a great deal of pomp and ceremony. This patron will be given a salary, the proceeds of which will go to the coffers of the Roman Catholic Church. Such practices are common here.

The cost of living here is steadily rising with the growing inflation and the extension of workers' privileges and salaries to higher sales. Coffee, ham, eggs, meats, rents, vegetables, clothes are all on the upward trend. Free exchange has recently been established on a limited basis and this helps to bring in a little more competition in imported goods. But as yet the rules for the regulation of this free exchange have not been placed in practice, and as a consequence operations of this nature are still stagnated.

The recent visit of Kravchenko, former Russian official and author of *I Chose Freedom* and other books, has caused a great sensation here and helped to move sympathy away from Moscow and toward Washington. Here the spirit seems to be decidedly in favor of the United Nations emphasis—and this may bring about more religious freedom.

The Evangelicals of the River Plate region (Argentina, Uruguay, and Paraguay) are now uniting in their fifth annual literature convention and first annual book institute from the 14th to the 16th of October. The aims are to look over what already exists, study the details of production (where costs have gone up excessively), the circulation problems of literature, and composition, creation, or procuring of literature from an Evangelical viewpoint. Among those leading the discussions are the Rev.

Foster Stockwell (Methodist), Arturo Sabegger (Lutheran), Luis Odell (Metho-

dist, Lura Villanueva (Methodist), as well as the Rev. Adam F. Sosa, noted Methodist writer and translator, and many others of various denominations.

Recently the Moderator of the Presbyterian Church USA, Dr. Hugh Ivan Evans, and Dr. Ralph Sockman, pastor of Christ Methodist Church in New York, made a short visit to Buenos Aires and addressed a large number of pastors and laymen, also studying the Evangelical situation in Latin America and here, especially in the River Plate region.

The Argentine government recently ratified the Western hemisphere co-operation and mutual defense pacts of Rio de Janeiro officially through their representatives in the Pan American headquarters in Washington and also locally, today Sept. 7, took actions against subversive agents and spies. This means a further step towards co-operation with the Western powers.

A great deal of religious persecution has taken place in Peru recently. It broke out most ferociously about April 27, when a Roman Catholic attack was led by the local priest against an Evangelical mission church in the city of Valle de Huallaga in Cascay. The group of fanatics tried to burn down the church (could not because their matches wouldn't light) and then went to the houses of the church members who had just left the building, got the pastor and others, brutally beat, stoned, shot at, wounded, and imprisoned them in a dungeon. The victims were rescued about a week later by a police patrol. However, the persecutors remained free and unpunished, in spite of a suit raised against them. What is more, they were able through the pontiff in Rome to raise charges against the Evangelicals as if the incident were the reverse of what it was.

The third annual convention of the Synod of the Evangelical Lutheran Church (United Lutheran Church) in Argentina was held from the 13th to the 18th of August, in Villa del Parque (due to repair work being done in the church in San Miguel). There seemed to be evidence of a new and more intense spirit of mutual confidence, trust,

and freedom in the work of extending Christ's Kingdom.

Actions taken included the raising of the quotas which members of the congregations will contribute towards the synodical pastoral support plan to the sum of 15 pesos annually, more than a 100 per cent increase per member. At the same time the annual individual contributions of members of each congregation towards synodical expenses and funds was also raised from 1.5 pesos to 2.5 pesos (\$1.50 to \$2.50).

Building projects were approved, including a new infirmary for the large school in Villa del Parque; a church, parsonage and school for Rosario; and a parsonage and chapel for the church in Posadas. Building has already been started in Azul, Villa Ballester, and Eldorado, and soon other projects approved hope to be started also, including La Falda, Cordoba, Tandil, Progreso, Olavarría, and Berisso.

Present activities of the seminary will begin to be carried on in co-operation with the Lutheran Church—Missouri Synod—after the end of this school year in Villa Ballester. Apart from this our synod here hopes to start a school for preparation of seminary students and teachers for our schools under direction of a pastor who would be set apart for this work. An appeal is being made for some \$2,000 dollars for this purpose.

An annual Lutheran pastoral institute project has been approved to be carried out with the co-operation of all of the pastors of the various Lutheran churches in Argentina, including the German, Swedish, Missouri, Danish, and United Lutheran under the organization of Pastor Edward Graefe, rector of the seminary, in consultation with the directive committee of our synod here.

A plan was approved whereby the translation of Luther's Works into Spanish will be organized, to widen the knowledge and use of these writings among the members, students, and pastors of the Evangelical groups in Argentina.

Pastors' salaries were raised to aid in meeting increased costs of living and allow

Censorship Ended

A year ago the Lutheran Church of Argentina ruled that all reports to THE LUTHERAN from its correspondents in that country would have to pass a committee on censorship. Under such circumstances no reports were accepted by THE LUTHERAN. At its recent convention the church rescinded its action, removing the censorship.

them more adequately to meet the demands that daily fall more heavily upon them.

Elections resulted in the following new officers and committee: President, Pastor Luis Garcia Izquierdo . . . vice president, Pastor Edward Graefe . . . secretary, Pastor Samuel Visini . . . treasurer, Mr. Federico Fauerbach. Other members of the Directive Committee include: Pastors Jonas Villaverde, Levon Spath, Andrew Mazak, and laymen Fernandez and Bousquet.

Pastor and Mrs. Alsop, with their family, will be leaving on their first furlough for the United States on Oct. 10. Pastor Alsop and his wife have done admirable work by organizing the congregation in the city of Azul, in Buenos Aires province, as well as having worked together with the members of the congregation and some friends in order to build a chapel which now is ample testimony of their enthusiasm and dedication.

Pastors Spath and Alsop recently held a joint meeting of their Luther Leagues in Tandil (Luther Leagues from Tandil and Azul) with the assistance of some 100 young people and seminarian Gunther Hoh went down with the mission movie projector and showed some of the Evangelical films which the Board has made available to us for religious education purposes. There was a great deal of enthusiasm and life shown by all those who participated in this notable demonstration of the growth of our work in these two cities during the last four years, where in reality, there was nothing before.

—EDWARD W. GRAEFE

PEOPLE

Birthday Party

Aug. 30 marked ULCA President Franklin Clark Fry's fiftieth birthday. Just home from an extensive and tiring air trip through Eastern Europe he spent the day with his family in New Rochelle, N. Y.

The staff at the Church House wanted to help him celebrate in some way, so they scheduled a surprise birthday party in Philadelphia's Hotel Sylvania the following week during the lunch-hour "break" in the meeting of ULCA executive secretaries.

After cutting a huge pink, white and gold birthday cake, Dr. Fry was presented with a leather traveling bag by ULCA Secretary F. Applling Reinartz (*see cut*), acting on behalf of those present. On the lighter side, the guest of honor—one of the most avid New York Yankee boosters—was presented with a baseball autographed by the Yankee's arch-rivals in the 1950 pennant drive, the Cleveland Indians!

Christy Retires

Dr. William Passavant Christy, 73-year-old pastor of Lake of Isles (Minn.) church, has resigned after almost a half century in the ministry.

A graduate of Thiel College and Chicago Seminary, Dr. Christy was ordained in 1904, served pastorates in Annesville and LaCrosse,



"HAPPY 50th BIRTHDAY!"
... for a Yankee fan, Indian autographs

Wis., before accepting a call to St. Mark's Church, Minneapolis, where he served for 28 years.

One of the founders of Northwestern Seminary, Dr. Christy served for many years as president of its board of directors. He has also been a director of Chicago Seminary. Carthage College awarded him the honorary doctor of divinity degree several years ago.

Paying tribute to his long service as pastor, Northwest Synod President Paul Bishop added recently "Through the efforts of Dr. Christy, the Lake of Isles congregation has begun to stand on its own feet! His has been a very good job as pastor of effective congregations in our synod!"

Distinguished Daughter

Mrs. Elsie Singmaster Lewars, well-known author and Lutheran laywoman, has been selected as one of 12 "Distinguished Daughters of Pennsylvania."

Along with the other 11 women to be honored, Mrs. Lewars will be guest of honor at a luncheon this month in Philadelphia's Academy of Fine Arts as part of "Pennsylvania Week." A citation will be presented by the Pennsylvania Governor's wife, Mrs. James Duff.

Mrs. Lewars, a member of Christ Church, Gettysburg, Pa., was nominated by the Gettysburg Soroptimist Club and received the endorsement of 15 women's groups in the Battlefield Town.



TRAVER RESIGNS

... as "Lutheran Men" editor

Editor Resigns

Dr. Amos John Traver, professor of practical theology at Hamma Divinity School, has resigned as editor of *Lutheran Men*, official publication of the Brotherhood of the United Lutheran Church.

Editor Traver typed his last piece of editorial copy for the October issue, thereby completing an even dozen years at that post.

His successor is the Rev. Joseph B. Mohr, pastor of St. Paul's Church, Brooklyn, N. Y., and a contributor to *THE LUTHERAN* and author of the weekly sermonette appearing in the Allentown (Pa.) *Morning Call*.

A native of Green Lane, Pa., Pastor Mohr is a graduate of Muhlenberg College and Philadelphia Seminary, served several Pennsylvania congregations following his ordination in 1933. He was called to the Brooklyn church in '49.

At Hamma, Dr. Traver conducts a special course on "The Ministry of Writing" for prospective pastors, provides guidance and practice in writing, publicity, advertising, announcements, programs, and editing parish bulletins; he is widely known as author of many books and articles.

He is a member of the Board of Publication of the ULCA, serves on its promotion and service committee.

Women at Des Moines

A trend that started at the Cleveland (1946) convention of the United Lutheran Church gathers momentum this week at Des Moines.

When delegates to the Ohio convention arrived for the 16th biennial sessions, Mrs. H. S. Bechtolt was among those who represented the Illinois Synod. She was the first woman to serve as a delegate to a convention of the church.

By 1948, the delegate roster included four women, two from one synod. They included: Mrs. Orville A. Sardeson and Mrs. W. C. Hanning, helping represent the New York Synod; Dr.

Bertha Paulssen, included in the Central Pennsylvania delegation, and Miss Hazel Biederbeck, from Liberia.

This year the number has again increased, this time, to seven. Two synods—the Ministerium of Pennsylvania and Pittsburgh—for the first time, send two women as delegates: Sister Anna Ebert and Mrs. Roy L. Winters from the former; Mrs. Charles W. Baker and Mrs. E. F. Moyer, from the latter. The new Synod of New Jersey also established precedent by sending Mrs. Paul Weber in its delegation. The sixth and seventh woman delegates are from associate synods, Argentina and Liberia. Mrs. Earl Guequierre will arrive from South America, Mrs. Mary Keller from Liberia.

Second Contribution

For the second time in six years, Trinity Church, Akron, Ohio, has given its pastor to general work of the church.

In 1944, then-Pastor Franklin Clark Fry was elected president of the United Lutheran Church in America, left to be installed

Mrs. Margaret Stremper (center), 98-year-old pastor's widow, cuts a birthday cake at a party given her by members of Messiah Church, Denver, Colo. Commenting on the event, Mrs. Stremper said "people rush around a good deal more today than they did 98 years ago, but they don't really get any more done!"

(Denver Post Photo)





SUPERINTENDENT BUHL
... Akron to Columbus

New York City on Jan. 1945.

This fall (Sept. 1) Pastor Albert H. Buhl was called to the superintendency of home missions and church extension for the Synod of Ohio. He was installed in Trinity Church Sept. 17 by Synod President George W. Miley and Board President Frank Secrist. The installation sermon was preached by Dr.

M. Knudsen, divisional secretary of the Board of American Missions.

Pastor Buhl is a graduate of Muhlenberg College and Philadelphia Seminary and has served pastorates in Long Island, N. Y., and Denver, Colo., prior to 1945. He will make his headquarters in Columbus and will spend a large part of his time visiting, advising and counseling the 37 congregations of the Ohio Synod which hold mission status.

October 4, 1950

Briefly Speaking

Pastor Walter Winner maintains there's more to building a new church than raising funds, obtaining laborers and procuring vital materials. Hardly had wreckers begun razing two dwellings to make room for the new Memorial Church, Pittsburgh, Pa., than people in the neighborhood arrived on the scene with wheelbarrows, proceeded to haul away shrubbery, trees and other materials. After the first stack of lumber was unloaded, a portion disappeared into private dwellings near the church. During a Sunday morning service in the old church several blocks away, someone loaded a truck with sand being used to lay brick for the new edifice. To cap all the indignities, local police attempted to arrest the drivers of trucks delivering steel I-beams for parking violations.

During the installation service of the Rev. Ralph Alderfer at Arndt's Church, near Easton, Pa., members of the church choir sang the anthem: "What Have We Done Today?"

In the year, 2050, a southern college (Birmingham-Southern) will get an unusual endowment. A check for \$1,000 has been deposited in an Alabama bank to collect interest for the next 100 years; at the end of the century, the thousand dollars will have grown to \$339,000! If the ULCA's \$6 million would be deposited at the same rate of interest under the same conditions, at the end of 2050, the CHEY fund would amount to over *two billion dollars!*

When Dr. L. H. Steinhoff, president of the Pacific Synod, recently moved from Seattle, Wash., to Portland, Ore., the transcribed bill of lading and statement upon arrival read: "United Lutheran Church in America, Pacific Synagogue."

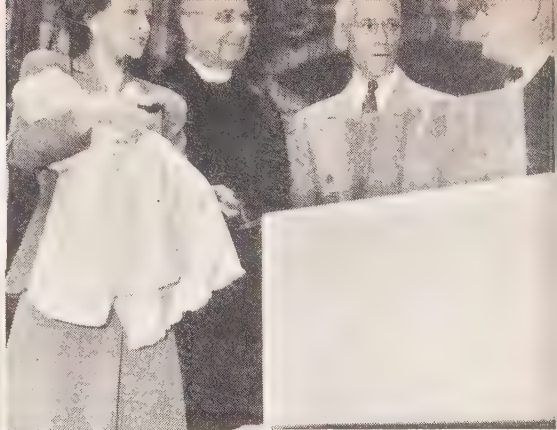
The first house of worship for Salem English Church, Minneapolis, was built in 1889. When the present stone structure was erected in '04, the first frame building was sold and moved around the corner; a front was added to it as it was transformed into an apartment with a store on the main floor. Last month, members of Salem congregation authorized repurchase of the property for use as a Sunday school annex. Thus the original church again becomes the property of the congregation!

YOU'LL SEE

Members of Keller Memorial Church, Washington, D. C., gave an anniversary party to Pastor Carl R. Simon and his family on the completion of five years as pastor of the congregation. A "birthday" cake included in the celebration



California Synod President James P. Beasom (third from right) participates in groundbreaking ceremonies for new Cathedral Film building, across from the Warner Brothers lot in Burbank, Calif.



Participating in the cornerstone laying at La Park Church, Milwaukee, Wis., were (left to right) Months-old Ross Paul Kindermann, Mrs. Elmer Kinderman, Pastor John F. Fedders, Council President Joseph Bonrath and Building Committee Chairman Frank F. Wolfgram. The building which cost \$180,000; the congregation has reached the \$9,000 mark in its CHEY contribution

← These 11 women represent 33 years of presiding for the Women's Missionary Society of the North Carolina Synod. Mrs. J. H. C. Fisher, second from right on the front row, was president during 1896-98; Mrs. E. R. Lineberger, right on front row was re-elected president at recent convention



CAMPUS

Seminary Enrollment Up 25%; College Rolls Show 11% Decrease

There was good and bad news from United Lutheran Church campuses last month.

The church was elated over the marked increase in enrollment in its nine seminaries. But there was little cause for rejoicing in the matter of college enrollment; obviously Korea and U.S. draft legislation were cutting sharply into Lutheran student bodies.

Biggest increase occurred at Philadelphia Seminary where 66 new seminarians helped raise the undergraduate enrollment from 99 (1949) to 136. Other seminaries reported news equally gratifying (*see chart below*).

On the college campuses, only Gettysburg, Lenoir Rhyne and Marion reported increases (*see chart right*); the others dropped, in some

ULCA COLLEGE ENROLLMENT

	1950	1949	1943
Gettysburg ..	1,250 (e)	1,245	292
Wittenberg	1,080	1,310	304
Wagner	920	961	214
Muhlenberg	825 (e)	1,132	142
Lenoir Rhyne	811	792	361
Thiel	522	650	106
Carthage	510	556	122
Hartwick	467	499	109
Roanoke	463	529	167
Susquehanna	450 (e)	469	136
Newberry	420 (e)	460	128
Midland	382	437	160
Waterloo	175 (e)	175	66
Marion	100	92	77
Total	8,375	9,307	2,384

(e) — estimated

cases, sharply. Wittenberg had 230 less than a year ago; Muhlenberg's loss was slightly over 300. Other campus losses included Thiel's 130; Carthage's 46; 32 at Hartwick; Roanoke, 66; Susquehanna expected 19 less; Newberry estimated its

loss at 40 and Midland reported 55 less than a year ago.

College presidents and registrars pointed the finger at the common cause: the world situation. Some typical comments included:

DR. HENRY ARNOLD (*Hartwick president*), "We experienced a 10 per cent drop . . . due mainly to selective service and the international situation. Roughly 10 per cent of our upper classmen are in the reserve corps."

DEAN H. G. GEBERT (*Thiel*), "The current situation has caused a definite cut-back in our enrollment."

DR. JAMES C. KINARD (*Newberry president*), "Our enrollment shows a decrease in the number of men students due to the war situation."

ULCA SEMINARY ENROLLMENT

	1950	1949
Philadelphia ..	136	99
Gettysburg	130	106
Northwestern	85	70
Hamma	79	75
Chicago	68	48
Southern	45	42
Central	33	18
Waterloo	12	12
Saskatoon	27*	25
Totals	615	495

* includes 21 ALC and Augustana seminarians



Twelve young men, members of Salem English Church, Minneapolis, had dinner last month with Pastor Paul Luther Wetzler (seated center), and Student Assistant Ralph Erickson (standing left). They heard Pastor Paul Graf (right standing) discuss the ministry. The 12, Pastor Wetzler reports, are "hand-picked from the parish, have been asked to consider most seriously the ministry as a vocation." The group has adopted the unofficial title, "Future Ministers, Inc."

W. P. HIFRONYMUS (*Midland president*), "Despite the larger freshman class this year than last, we've had an overall decline. It's due 1) to decline in GI enrollment; 2) calling into active duty young men in the reserves; 3) enlistment of young men who had intended enrolling; 4) a smaller group of high school graduates in our area."

BILL BRANDT (*PRO, Muhlenberg*), "Selective service is having a marked effect on enrollment and registration. Estimated freshman enrollment will just top 200."

DAN MACCUISH (*PRO, Susquehanna*), "Ten upper classmen lost to the armed services; we know of about six who enlisted instead of carrying out their intentions

of coming to Susquehanna."

On the other side of the ledger, Lenoir Rhyne's PRESIDENT VOIGT CROMER declared, "The effect of selective service and the total military situation have been negligible here. Several students failed to return due to entering the armed service, but this has been offset by the increase in applications for admission. Except for limitations in facilities, our enrollment would be even higher!"

Gettysburg College REGISTRAR CHARLES WOLF said, "Thus far, selective service has had practically no effect, although some half dozen students who have been on the active reserve or in the National Guard have been called out. There have been

a few more cancellations than usual, but their places have been filled by those on the waiting list."

Thirty Scholarships

Establishment of 30 full-tuition scholarships has been announced by Wittenberg College following the receipt of \$45,000 in gifts for this purpose during the fiscal year ending June 30. Ten scholarships were established by action of the Board of Directors, and 20 were made available through gifts from alumni and friends. Largest scholarship gift during the year was \$20,000 from Dimon (correct) Herring, Mansfield, member of the Board of Directors, and Mrs. Herring.

NEWS IN THE CHURCHES

MARYLAND

Lovettsville Church 185 Years Old

HAGERSTOWN—Members of New Jerusalem Church, Lovettsville, Va., observed their 185th birthday as a congregation with special services. A historic sketch, prepared by Pastor William A. Wade, highlighted the service.

On anniversary Sunday, the church was dedicated following extensive repairs and renovation, including purchase and installation of a new organ. Total cost of the improvements topped \$7,000. The dedicatory sermon was preached by Dr. J. Frank Fife, president of the Maryland Synod.

THE 29TH ANNUAL CONVENTION of the synodal Luther League was held in St. John's, Cumberland, Sept. 2 to 4. Convention speakers were Dr. Frederick R. Wagner, the Rev. Frank W. Klos, Jr., the Rev. Howard F. Wisz, Pastors Simon P. Eccard, Rodger M. Hager of Baltimore, Eugene Geiger of Luther League of America, Sister Catherine Brewalt, Mrs. Richard Ehrhart, Miss Ruth Blackburn, Washington, and Miss Mary Frances Wampler.

WILSON P. ARD

MICHIGAN

College Service Program Planned

DETROIT—Members of the Detroit Lutheran Pastors' Association, having authorized a subcommittee to bring in recommendations and findings on the college service program, are now studying that report.

The committee has announced that there are approximately 2,000 Lutheran students in Wayne alone who are not provided for spiritually by the university; that only a majority of the Lutheran faculty acknowledge Lutheran affiliation; that the effect of the McCollum decision on tax-supported campuses places a grave responsibility on the church; that there is little physical facility on the Wayne campus for direct use by

the church; and that the Roman Catholics (2,250), Methodists (1,500), and Jews (1,026) are active, each with Student Centers and full-time chaplains. Other denominations are developing college programs; we are the only group with large population not adequate to the demand."

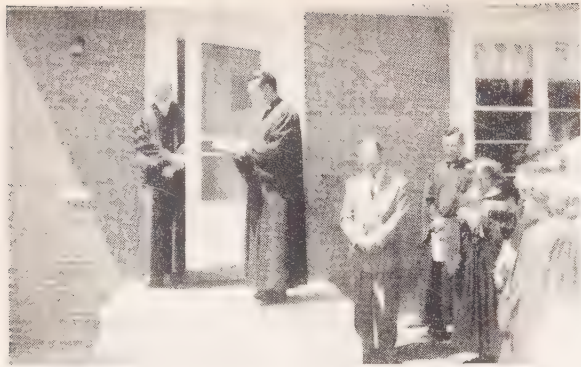
The committee recommends: 1) that a full-time Monday-through-Friday program is imperative; 2) that the program begin at once; 3) that an adequately equipped and staffed student service center and chapel be developed as soon as possible; and 4) that the sum of \$5,000 will be needed to carry out this program through the first year.

THE LUTHER LEAGUE held its annual synodical convention Sept. 2-4 at Gun Lake Summer Camp. Theme was "Christ in My Heart"; speakers were the Rev. John Mangum, editor of the *Luther League Review* and associate secretary of the LLA; Pastors Kay M. Glaesner, Springfield, Ohio; Robert Lignell, Grand Rapids; and William P. Schaffer, Detroit. Newly elected president is Alan Anderson, of Three Rivers.

THE ANNUAL joint meeting of synod's Eastern and Western Conferences was held Sept. 18-19 at Gun Lake Camp. Conference speaker was Dr. T. A. Kantonen of Hamma Divinity School. Devotional speakers were Pastors George Garver, Carl Jacoby, Ralph J. White. Stewardship, CHEY, LWA, and Parish Education were presented respectively by Pastors J. Howard Laughner, Calvin F. Stickles, A. G. Belles, and Everett P. Bunck.

New Faith Church, Flat Rock, was dedicated Aug. 6. This congregation is synod's first and only one conducting its own elementary Christian day school, grades 1-8. The old church building is used for this purpose. Pastor and Mrs. Paul Miller are the teachers.

THE 31ST ANNUAL convention of synod's Women's Missionary Society will be held in Christ Church, Monroe, Oct. 18-19. Convention theme is "Watch and Pray." Addresses will be delivered by Miss Erva Moody, missionary from China, and by the Rev. Naohiko Ide, Japanese Lutheran from Tokyo, now studying at Chicago Seminary.



Pastor D. P. Dovemuehle, of St. John's Church, West Allis, Wis., dedicates the new parsonage during recent service

THE FALL MEETING of the NLC Church Schools' Association of the Ann Arbor-Dearborn area was held at Zion (ALC) Church, Ann Arbor, Sept. 10. Theme was "Forward in Parish Education" by stepping up production through a better adult department, a pertinent adult curriculum, the use of audio-visual aids, and parental co-operation. Participants included Pastor J. Howard Laughner and Dr. W. Carl Satre.

SCHEDULED TO SPEAK in the churches of synod Oct. 29 to Nov. 10 is the Rev. Earl Guequierre, missionary on furlough from Argentina.

PLANS HAVE BEEN APPROVED by the Lutheran Student Foundation for the erection of the first unit of a new LSA Center near the campus of the University of Michigan at Ann Arbor. Dr. Henry O. Yoder is the NIC pastor for Lutheran students, for the past five years exclusively devoted to this important ministry at the temporary center located at 1304 Hill street.

WALTER M. BRANDT

WESTERN NEW YORK Leadership Training Is Emphasized

BUFFALO—Fall programs include attention to leadership training. The 19th annual Leadership Training School of Rochester began Oct. 2 at the Church of the Reformation. The Rev. William Uthe, assistant pastor of Reformation Church, is serving as dean with the help of Miss Nancy Koon, registrar.

THE ROCHESTER Lutheran Inner Mission Society will begin its 17th Annual Roll Call Oct. 17. The minimum goal for this year's campaign is \$18,000. William Yahn, of Emmanuel Church, is chairman of the Roll Call Committee.

BEGINNING Sept. 17, and extending for three evening sessions, the Parish and Church School Board of the ULC held a Family Church Institute in Reformation Church, Rochester, and Holy Trinity Church, Buffalo. Dr. Earl Rudisill of the board and Dr. Paul White, director of Religious Education of the New York Synod, were leaders. Meetings were held simultaneously in both cities with each of the leaders alternating their presentations between the areas.

Some time ago the holding of a summer drive-in Sunday morning service by the Rev. Martin J. Hoepfner, pastor of St. John's Church, Buffalo, was reported here. Since then a second service has been held. The initial service brought together 872 people in 269 cars, while the second service had an attendance of 789 people, coming in 234 cars. This adds to a notable total of 1,661 people who worshiped at these services, involving 503 cars. Pastor Hoepfner, commenting on this special effort, noted that many tourists going to Niagara Falls were attracted by these services.

THE LUTHERAN WELFARE CONFERENCE in America, holding its Atlantic-Central Regional Meeting in Holy Trinity Church, Buffalo, Sept. 11-13, brought together over 100

lutheran welfare workers from all sections of the east-central United States.

WESTERN CONFERENCE held its annual conference meeting at St. Paul's Church, Mansville, Sept. 20, heard Dr. Hugh Birr, executive secretary of the Rochester Federation of Churches, speaking on the National Council of Churches of Christ in America.

DURING THE WEEK of Nov. 5-12, the Buffalo Council of Churches will sponsor a program of Preaching-Teaching Missions under a general program of the United Evangelical Advance of the Federal Council of Churches. Each denomination is preparing its own program. Lutheran participation will be under the direction of the Commission on Evangelism. Every congregation will hold its own meetings, bringing special speakers for three evenings and conducting a visitation effort during the remainder of the week. On Nov. 12 a Lutheran mass meeting will be held as the concluding feature.

AN INTERNATIONAL VISITOR, Miss Yrsa Munk, daughter of the noted Danish pastor, Kaj Munk, recently spent a few days in Buffalo while en route to the Danish Embassy in Washington. She visited Holy Trinity Church to view that portion of the chancel windows dedicated to the memory of her martyred father.

FRANKLIN L. JENSEN

OHIO

A Home Away from Home

DAYTON—"A home away from home for Christian women" is the slogan of the Lutheran Hospice on Columbus' High Street. This hospice has served in providing such a home for the past 35 years.

The institution is sponsored by the Lutheran Welfare League of Central Ohio, which five years ago became a joint welfare project of the ULCA and American Lutheran churches in the area. It's located on the original grounds of Capital University ministry.

On the first and second floors, rooms are provided for girls, while the third floor comprises dormitory space. Room and board

(including breakfast and dinner) are supplied the young women for a maximum of nine dollars.

All profits are channeled into the work of the Welfare League. Housemother at the hospice is Miss Catherine Miller.

Toledo Lutherans Dedicate Church

TOLEDO—The Church of Our Saviour dedicated the new church building on the anniversary of its organization—Oct. 1.

AURSBURG CHURCH dedicated the echo unit of its organ Sept. 24. The choir and organist presented a concert in the afternoon. The unit is a gift of the Sunday school.

THE ALL-LUTHERAN Pastors' Association discussed "The Local Congregation in Relation to the Whole Church" and Exegesis on passages dealing with "The Laying on of Hands" at the Sept. 25 meeting. Later meetings will feature reports of the Missouri Synod, American and United Lutheran Church conventions; in November a panel on "The History and Traditions of the Lutheran Church in America" (Synodical Conference, ALC, and ULCA); in January, "A Study of the World Council of Churches" and in April, "Appropriate Music in The Lutheran Church" as applies in its various activities.

WESTERN CONFERENCE of synod met in fall convention in Urbana Sept. 19 and 20. Theme was "The Mission of the Church."

FRANKLIN E. STROBEL

PENNSYLVANIA

Conference WMS Meets Oct. 18-19

PHILADELPHIA—Members of Women's Missionary Societies of the Central Pennsylvania Synod's eastern conference will attend the eleventh annual convention at Christ Church, Upper Darby, later this month.

Beginning at 1:30 on the afternoon of Oct. 18, four sessions will be concluded by the following evening. Presiding will be Mrs. Lester B. Lutz, president of the society. Speakers will include: Conference President Charles F. Trunk, Jr., Mrs. L. G. Shannon,

president of the synodical society; Miss Tokiko Kawagiri, national from Japan; Mrs. Margaret J. Miller, treasurer of the national society; Miss Christie Zimmerman, missionary to India; Robert Nishiyama, Japanese student now attending Lafayette College; and Miss Elaine Wagner, missionary to British Guiana.

PENNSYLVANIA

CP Resettlement Group Organized

WILLIAMSPORT—A Resettlement Committee for the Central Pennsylvania Synod has been organized. Miss Cordelia Cox, in charge of resettlement work in the National Lutheran Council, was the principal speaker at the organizational meeting Sept. 8. Resettlement work in the synod has been carried entirely by the Rev. Francis Myers,

Trinity Church, Milton. Inauguration of the "dossier" plan of resettling DPs made necessary the formation of the synodical committee. Members from the Susquehanna Conference, in addition to Pastor-Chairman Myers, are: Pastors Charles Aurand, Sunbury; Paul DeLauter, Mifflintown; M. R. Hamsher, McAlisterville; John Harkins, State College; John Heller, Selinsgrove; Woodrow Klinger, Liberty; Robert Nale, Marysville; and Robert Clark, Port Royal.

MISS ALFARATA STAMETS, president of the Central Penn Luther League, and Mrs. Teletha Long, extension secretary, met with the members of the Lewistown area ministerial association on Sept. 18 at Mifflintown. Plans were made for Leagues in this area.

THE 29TH CONVENTION of the Miriam Treon Miller missionary institute was held in Christ Church, Lewisburg, Sept. 15. Miss Christie Zimmerman, missionary from India, was speaker.

DISTRIBUTORS for the new stewardship film *For Good or Evil* will be the secretaries of the conference districts: the Rev. D. G. Raup, Boalsburg, for the Lewistown district; the Rev. John Heller, Selinsgrove, for the Sunbury district; and the Rev. G. D. Birk, Williamsport, for the Williamsport district.

The Order for the Acknowledgment of a Call to Prepare for the Gospel Ministry was conducted in Christ Church, Lewisburg, Sept. 3, when Vernon I. Naugle, son of Pastor Vernon D. Naugle, declared his intention to prepare for the ministry, and publicly requested the prayers of his congregation for help in carrying out his decision. Mr. Naugle is the third son of the congregation to enter the ministry in its 150-year history.

CLERGYMEN were conspicuous by their absence at the Stewardship Workshops held on the campus of Susquehanna University, Sept. 8-9. Twenty-five selected laymen were trained for the task of presenting the benevolent and stewardship work of the church in the conference this fall. Presentations of this nature coming from laymen have proved far more effective than similar ones presented by pastors.

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THE ANNUAL MEETING of the Susquehanna Conference will be held at State College, Oct. 24. Conference President Harold A. Galt will preside.

THE REV. C. E. ARNOLD completed 25 years as pastor of St. John's Church, Bellefonte, recently. Special services in commemoration of the event were held.

ROBERT R. CLARK

SOUTH CAROLINA

Synod Promotes Stewardship

COLUMBIA—Stewardship is being given special emphasis this fall in the South Carolina Synod. Stewardship "Workshops" have been held in the five conferences at Advent Church, Charleston; St. Andrew's, Columbia; Faith, Batesburg; Newberry College and St. Michael's, Greenville. Participating were Dr. Karl W. Kinard, Dr. L. Boyd Hamm, Rev. B. Trexler, J. B. Ballentine, Pastor L. E. Ackwelder, H. Odell Harman, Dr. F. Wm. Landt, Dr. Carl A. Honeycutt, Dr. Wynne Boliek.

SOUTHERN SEMINARY began the new fall session on Sept. 12, with a record enrollment. Classrooms have been redecorated, the kitchen remodeled, students' rooms replenished, and the campus extended. A new faculty member has been added: Dr. S. W. Lahn, of St. James' Church, Concord, N. C. A SYNOD-WIDE evangelism effort is being conducted this week as part of the Evangelism Emphasis by the National Lutheran Council.

A GROUND-BREAKING SERVICE was held at Ebenezer Church, Columbia, Sept. 10. A new educational building is to cost approximately \$152,000. The service was led by pastor Carl A. Honeycutt. A new parsonage is now under construction.

THE BROTHERHOOD of St. Stephen's Church, Lexington, will have charge of the congregation's service Oct. 8.

LUTHER LEAGUERS of Bethany and Summer Memorial churches, Newberry, made a tour of Columbia recently, visiting Southern Seminary and the Lowman Home for the aged and Helpless, White Rock.

MEMBERS of Holy Communion Church, Dallas, N. C., chartered a bus and recently made a visit and inspection tour of the Low-

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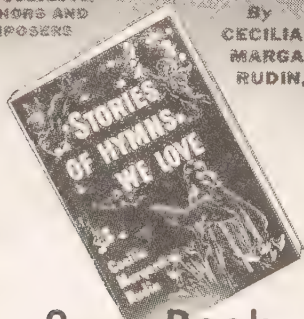
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man Home. There were 37 in the party.

THE REV. J. KENNETH WEBB has begun his duties as pastor of St. Luke's Church, Summerville. He resigned the St. Jacob's Parish, Chapin, and succeeds the Rev. W. H. Lefstead.

THE REV. W. H. STENDER has begun his work as pastor of St. Matthew's Parish, Cameron.

THE REV. STAFFORD SWING, of Kannapolis, N. C., is moving into the new parsonage of St. Michael's Church, Irmo, S. C. He will also give part time to Parish Education and Youth Work in the synod under the direction of the Parish Education Committee and Luther League.

DEDICATION of Orangeburg Church was held Aug. 13. Participating were Pastors A. Hayne Boozer, Carl B. Caughman, and Synod President Kinard.

SISTER DELPHINE DASHER began her duties as parish deaconess at Reformation Church, Columbia, Sept. 1.

BUILDING PROGRAMS are underway at Bethlehem Church, Irmo; Grace Church, Gilbert; Incarnation Church, Columbia; Ascension Church, Columbia; Wittenberg Church, Leesville; Mt. Pleasant Church, Saluda; and Resurrection Church, Cameron.

A NEW ALTAR, reredos, and other chancel improvements at Holy Trinity Church, Anderson, have been gifts of Mr. and Mrs. Jack J. Terry.

ARMAND SHEALY, of Leesville, was elected president of the synodical Luther League at the Newberry College convention held Aug. 23. Other officers include: Earl Loadholt, Fairfax, vice president; Rachel Rawl, West Columbia, recording secretary; Walter Pond, Jr., Columbia, corresponding secretary; Melba Shealy, Lexington, treasurer.

WYNNE C. BOLIEK

TEXAS

Stewardship Workshop Held

IN MID-AUGUST, Texas synodical pastors and laymen conducted what ULCA Stewardship Secretary Zeb Trexler termed "the finest workshop I ever visited!" "You have shown

ur capacity to lead toward higher stewardship goals," said Mr. Trexler, "... you have the inspiration it takes to do the job!" Others participating were: Chaplain Paul Richter, Pastor Wm. J. Hoebel, Harry Pitts, Hugo Heiman, Ted Teel, and Vaughn Schmidt.

So enthusiastic were the 70 men over this program they urged that it be continued next year and also urged synod to invite the women of synod to join with them. It was hoped that a large enough place could be found for the larger group.

GRACE CHURCH, Harlingen, the Rev. Edward L. Wagner pastor, celebrated its 25th anniversary during the week of Aug. 20. Wednesday, 23d, the exact date of the anniversary, a barbeque was served and this was followed by an informal service at which two former pastors, the Rev. J. C. A. Pfenger, George West, and the Rev. Delmer Dolton, Houston, brought messages. On Sunday morning, 27th, former Pastor James Vorkorper preached. Two families were received by transfer and a child was baptized. A neat booklet depicting the history of the congregation was handed out. Pastor Wagner conducted the service. Preliminary plans have been made for a new church to be built advantageously on the block lying property as soon as money is gathered. Laymen have made this area into a wide expanse of grass, used for social events of the congregation. With the city's permission two brothers sunk a well and placed an electric pump on it to water this grass continually. The present spacious parish hall and chapel is located at one end of the property. The old property was formerly down-town and rather crowded.

JAMES F. VORKORPER

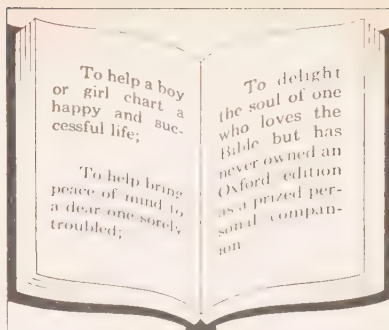
DECEASED

Mrs. Franklin E. Strobel

Mrs. C. Estella Shirey Strobel, wife of Mr. Franklin E. Strobel, pastor emeritus of Augsburg Church, Toledo, Ohio, died Aug. 10. She was 74.

Born March 16, 1876, she grew up in

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Provost

Surviving are her husband, three daughters, Mrs. Sibylla Barnes, Paulding, Ohio; Mrs. Grace E. Swingle, Philo, Ohio; and Mrs. Ruth Bender, wife of a chaplain now in Germany; two brothers, Charles M. Shirey, Youngstown, Pa., and the Rev. Fred W. Shirey, Donnelsville, Ohio.

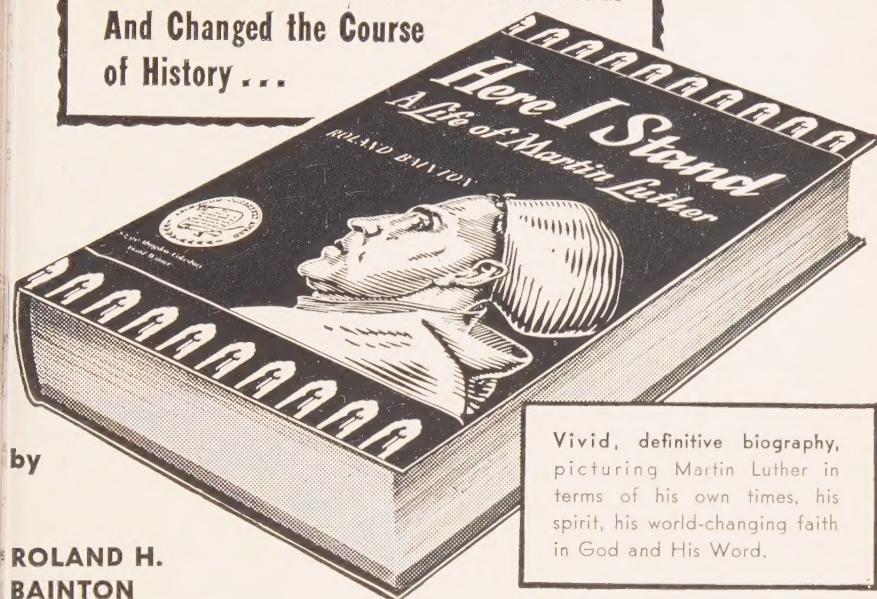
The funeral service was conducted at Augsburg Church, Toledo, Sept. 1, by the Rev. W. W. Larson and Dr. W. Carl Satre. Burial was in Youngstown.

ULC CALENDAR

OCTOBER

- 7-9. Luther League Convention. Western Canada Synod. Edmonton, Alta.
9. ULCA Commission of Adjudication. Hotel Fort Des Moines
- 12-13. Women's Missionary Society, Indiana Synod. St. John's Church, Napoleon
- 14-15. LL Convention. Connecticut State. St. Paul's Church, Bridgeport
15. Brotherhood Convention. Nebraska Synod. Grace Church, Omaha
- 17-19. WMS Convention. Canada Synod. Zion Church, Stratford, Ont.
18. **Georgia-Alabama Synod. Special meeting. Election of president. Redeemer Church, Atlanta, Ga. 2:30 P. M.**
- 18-19. WMS Convention. Maryland Synod. Trinity Church, Hagerstown
- 20-21. Brotherhood Convention. Illinois Synod. St. Mark's Church, St. Louis, Mo.
- 21-22. Brotherhood Retreat. West Virginia Synod. Jackson's Mill
22. Brotherhood Convention. Iowa Synod. St. John's Church, Council Bluffs
22. Brotherhood Convention. Indiana Synod. St. Mark's Church, Indianapolis
- 24-26. WMS Convention. Texas Synod. St. Andrew's Church, Weesatche
- 24-26. WMS Convention. Georgia-Alabama Synod. Redeemer Church, Macon, Ga.
- 25-26. WMS Convention. Kentucky-Tennessee Synod. United Church, Memphis, Tenn.
- 25-26. WMS Convention. Michigan Synod. Christ Church, Monroe, Mich.
- 27-29. LL Convention. Ohio Synod. Youngstown

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in conclusion

IT HAS BEEN two years since Bishop Lajos Ordass was sent to jail in Hungary. We have had no direct word from him since he was released, but hear that he is living quietly in Budapest, not permitted to take any part in public affairs.

A police state is likely to imprison any citizen who is not in agreement with the opinions of its rulers, even though this citizen has committed no illegal act. Sometimes that's called "thought control." Many thousands in central Europe have gone to prison because their thoughts didn't square with the party line.

The splendid thing about a democracy is that its people are supposed to be free to think as they please. A man can be punished only for committing a crime in violation of a clearly defined law. At least that was true in the United States until Sept. 23, when the Congress passed the "Internal Security Act."

UNDER THIS NEW LAW an American citizen can be imprisoned for his opinions, even though he has taken no action which violates any law. I'm quite sure a majority of U.S. Congressmen were not eager for this bill. But they knew they would be in trouble in the November elections if they voted against a "Communist control law," as it was called. It's political suicide to appear to be "soft" toward Communists.

We Americans are getting so nervous and jumpy about Communists that we're likely to do foolish things. To be sure we can keep the 12,000 dangerous U.S. Communists (that's how many the FBI says there are) under control, we get the most un-American law which the Congress has passed since 1798.

It's true that the Communists in Russia

would be glad to liquidate the U.S.A. and run the world to suit themselves. We have to keep a sharp eye on them, and must be prepared to defend ourselves. But whatever happens, we don't need to be frightened. People who get hysterical can't do anything well. And Christians, especially, should never be the kind of people who get in a panic about anything.

We should often remember that night in Gethsemane when soldiers came to arrest Jesus. He spoke to them calmly, because he knew that this world and all its people are firmly in the hands of the eternal Father. But the disciples were frightened and ran away.

That was the last time they ran away. After they learned their final lesson—from their risen Lord—they had courage to face any danger.

WE CHRISTIANS SHOULD be the people today who can demonstrate courage like that in the midst of our jittery brothers. A few brave men in the midst of a crowd are sometimes enough to bring a multitude back to its senses. Let's try to calm down these men who talk dangerously about "preventive war." They could easily create out of their fears the very things they fear.

We seek peace. Every strategy we attempt, every strength we accumulate, every policy we devise must have no other purpose. Faced by great dangers, we plan purposefully and realistically to overcome them. In dependence upon the God who can give peace, we seek as best we can to do his will. If things go wrong in our efforts, he will know the reason why, and will judge us according to his perfect knowledge.

—ELSON RUFF

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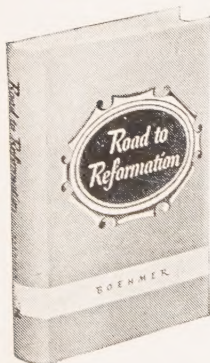
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